Leipsic Royal Asiatic Society

CATALOGUE RAISONNÉ

OF THE

ARABIC, HINDOSTANI, PERSIAN, AND TURKISH MSS.

IN THE

MULLA FIRUZ LIBRARY.

COMPILED BY

EDWARD REHATSEK, M.C.E.,

EXAMINER IN ARABIC, FRENCH, LATIN, PERSIAN, &C.; FELLOW OF THE UNIVERSITY OF BOMBAY; LATE PROFESSOR OF LATIN AND MATHEMATICS IN THE F. G. ASSEMBLY'S INSTITUTION.

PUBLISHED BY THE MANAGING COMMITTEE OF THE MULLA FIRUZ LIBRARY.

1873.

PREFACE.

Moolla Firoz had made, during his life-time, a large collection chiefly of Persian and Arabic works, his connection with the Kabeesa controversy having brought to his notice many rare and valuable ones on Astronomy, Chronology, History, &c., and these he was enabled to purchase at enormous prices.

On his death this large collection of valuable manuscripts was left as a gift in the charge of the Elders of the Kudmi Zoroastrians, to be taken care of by them and rendered available for perusal to the learned of all castes and creeds.

It remained in their hands from the date of his death, which event occurred in A.C. 1830, to the year 1854, when the community, with a view to commemorate the name of the deceased, founded a Madressa bearing his name, for the instruction and improvement of the Zoroastrians in their sacred lore. Whilst thus founding the Madressa, which still exists and is called Moolla Firoz Madressa, an endowment fund was raised, and it was resolved that the Library be called Moolla Firoz Ketâbkhânâ, and maintained from the funds subscribed. The management of the Madressa as well as the Library was confided to a Committee elected from amongst the subscribers. In 1857 the Library was detached from the Madressa, and it came under a separate Committee.

New additions are constantly made to the original gift of the Moolla, chiefly by presents from the generous members of the community. Donations in money are also made to the fund from time to time by the charitably-disposed Zoroastrians. It

is the only Library in Bombay which is open gratis to the public perusal; a separate class of subscribers has been instituted to entitle them to have printed works carried home for perusal, but on no account are the manuscripts permitted to be removed from the rooms.

This collection, being of a particular literature which is not much cultivated in Bombay, however intrinsically valuable, is comparatively neglected. To bring its contents within the reach of those devoted to Oriental studies, who but have at present no means of taking advantage of them, the Committee resolved upon getting a Catalogue Raisonné prepared, printed, and published. They were successful in meeting with Mr. E. Rehatsek, who was in every way well qualified to carry out their design, and the preparation of this Catalogue was consequently entrusted to him. He has performed his work to the satisfaction of the Committee.

The Committee will consider the double outlay incurred, in getting this Catalogue prepared as well as printed, well spent if Oriental scholars will find therein new and useful information. They will be happy to receive applications from appreciating scholars, for getting copies made for them of such works or parts of works as they may desire to possess.

At present the Library possesses in all, manuscripts as well as printed, 1896 works in 1729 volumes, as below :—

113	volumes in	English.			
39	,, ,,	French.			
89	,, ,,	German.			
17	,, ,,	Latin.			
1	,, ,,	Greek.			
579	,, ,,	Persian, containing		725	works.
109	,, ,,	Arabic	,,	119	,,
40	,, ,,	Avesta	,,	43	,,
29	,, ,,	Pehlevi	,,	37	,,

1	volume	in	Turkish.
8	,,	,,	Hindee.
1	,,	,,	Punjabee.
588	,,	,,	Guzrathee.
38	,,	,,	Guzrathee and Pehlevi.
1	,,	,,	Sanscrit.
76	,,	,,	Newspaper Files.

Total 1729 volumes containing 1896 works.

To enrich the Library with contributions of works on Oriental literature, chiefly Zoroastrian, it is solicited that learned and scientific societies as well as individual authors will kindly present it with works already published by them or which they may hereafter publish.

The Committee of Management consists of 12 gentlemen, as below :—

Dhunjeebhoy Framjee Patel, Esq. .... President.
Cursetjee Nosserwanjee Cama, Esq. ...... Treasurer.
Muncherjee Hormusjee Cama, Esq.
Bomanjee Framjee Cama, Esq.
Pestonjee Naorojee Pochajee, Esq.
Burjorjee Sorabjee Ashburner, Esq.
Cowasjee Hormusjee Ghandibhoy, Esq.
Sorabjee Pestonjee Framjee, Esq.
Naorojee Nanabhoy Framjee, Esq.
Pestonjee Hormusjee Cama, Esq.
K. R. Cama, Esq. .... Secretary.

Dustoor Eruchjee Sorabjee Mehrjeeranana is the Librarian, and he attends at the Library on all days on which it is open, and affords every assistance to the visitors. The Library at present is located in Cama Street, Fort.

TABLE OF CONTENTS.

NOTE BY THE COMPILER.

As there are but few Arabic MSS. in this library, and still fewer in Hindustani and Turkish, and only one in Punjáby, it is to be understood that when a MS. is not specially designated as Arabic, Turkish, or Hindustani, it must be Persian. The length, breadth, and thickness of every MS. are given in inches and decimals, without the covers.

This catalogue is a double one, *i.e.* descriptive and alphabetical; the former is divided into the following sections:—

I.

Astronomy, Astrology, Mathematics, Chronology, 93 numbers.

II.

Dictionaries, Grammars, 44.

III.

Ensha, *i.e.* Letter-writing and Composition, 21.

IV.

History, Biography, Travels, Geography, 61.

V.

Medicine, Chemistry, Pharmacy, 22.

VI.

Philosophy, Logic, Law, 20 vols.

VII.

Poetry, Versification, Style, 155.

VIII.

Religious Works, 87.

IX.

Tales in Prose, Moral Maxims, Music, 57 vols.

Sometimes several books treating on different subjects happen to be bound in one volume; in such cases the MS. has been inserted in the section to which the first portion of it belongs,

and is in the alphabetical index catalogue marked with a dagger; there such books as are very well known, or to be had in print also (and have therefore been noticed very briefly in the descriptive catalogue), have been marked by a star; to all, the Roman numbers of the section, and also the so-called Arabic number under which they are described, is attached.

It is a mistake to suppose that this catalogue was compiled for the benefit of Europeans only; it is intended to be useful to all who are able to appreciate Oriental learning. Free access is granted to this library, which contains, besides the MSS. here described, also many others in the sacred languages of the Zoroastrians, and some valuable books printed in Europe and in Asia, *e.g.* Mohl's splendid edition and translation of the Sháhnámah in four volumes folio, with the Persian classics lithographed by the Honourable E. I. Company, and a few works in French, German, and Latin treating on various subjects, but especially on Zoroastrian literature.

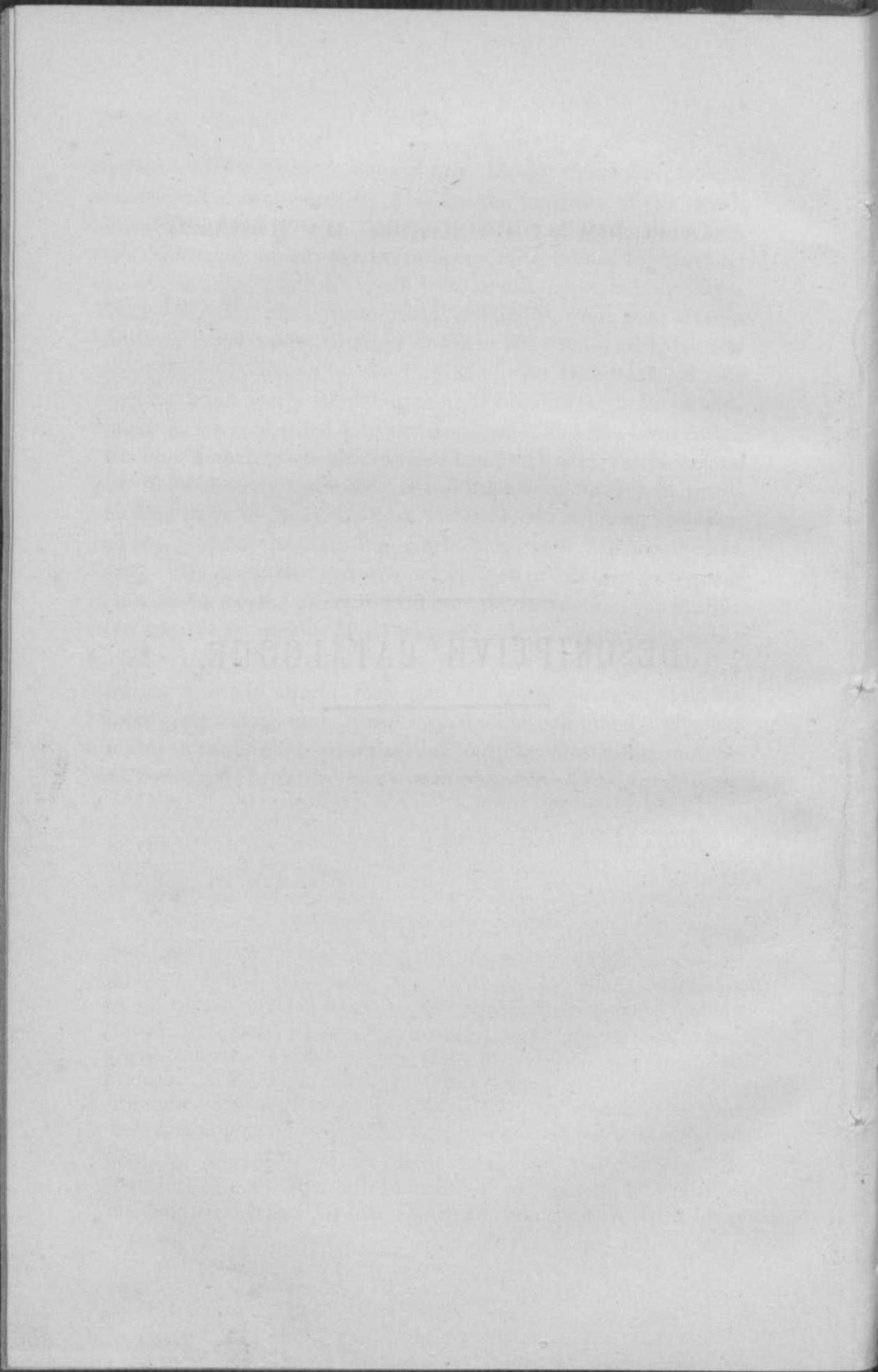
A library like this, confined chiefly to special languages, and subjects not bearing on every-day life, will, although gratuitously accessible to all, never be much frequented. It is nevertheless proper to take great care of MSS. some of which are several centuries old, and not to allow them to be taken or lent out of the library on any account, as they are not like printed books, which can be replaced in cases of accident, but have the special character of venerable antiquity and scarceness attached to them. Printing will soon make an end of the writing and preservation of new MSS., and therefore the old ones are to be preserved religiously. Should this library be absorbed by a larger one, it is almost certain that its MSS. will not be taken care of as hitherto, and that in a few years they will be entirely destroyed by insects and damp; whereas if it remains independent, and occasionally receives judicious gifts of Oriental books from patriotic Zoroastrians, it will continue to exist as the first and the only gratuitous library in Bombay, where students of Oriental languages will find a quiet retreat for pursuing their investigations.

It was the intention of the compiler of this catalogue to prefix to it a short biography of the founder, or rather collector, of this library, Mullá Firuz Bin Káwus, Chief Priest of the Parsi Kadmis of Bombay; his life, however, like that of the majority of studious men and authors all over the world, having been void of striking incidents, and entirely confined to literary and religious occupations, could afford but scanty materials; accordingly no attempts to describe it have been made. Nevertheless, as the best monument an author can leave to posterity to remember him by, consists in his works, there is not much reason to fear that Mullá Firuz will soon be forgotten. He was at the early age of ten years carried by his father from Broach, his birthplace, to Erán, where he spent twelve years and obtained his education, as he himself narrates in the دین خرد (VIII. 87), besides which he composed many other books, mostly in verse, and all in Persian, as may be seen from this catalogue. He also carried on a little controversy, chiefly about the intercalary days of the Yazdegerdi year, and wrote several pamphlets on the subject. He also brought the "Desátir" to the notice of the public, and published it; but his principal work is the "George-Námah," which originated as follows:—The Honourable Jonathan Duncan, Governor of the Bombay Presidency, being in the habit of familiarly associating with learned and intelligent Native gentlemen, and aware of the high attainments as well as of the poetical talent of Mullá Firuz, mentioned at one of these *conversaziones* the great pleasure he had derived from the perusal of Firdousi's Sháhnámah, which is even in our times still admired by everybody, and expressed a desire that he would compose a similar work, giving the history of the British power in this country from its commencement down to the time of His Majesty George III. The Mullá at first modestly refused assent, but afterwards, when he gave it, the Governor manifested the greatest pleasure, and assured him that by writing a book of this kind he would not only gain fame, but do a great service to the British Government. On that occasion, which happened to be in 1807 (A.H. 1221, A.Y. 1176), the Governor presented the Mullá with several English books, to be used by him as

sources of information; accordingly he set about his task in earnest and commenced it. During the progress of the work he had the pleasure from time to time to give readings, which were continued during the incumbency of Governor Elphinstone and of Sir John Malcolm, and were much approved by them. Meanwhile the work progressed gradually, and was, after a labour of many years, brought down to the events of 1817 and the capture of Poonah by the English. As each book of this work contains nearly 40,000 distichs, it has, for the sake of convenience, been divided into three volumes, and has been called "George-Námah"; when the author had finished this work he was more than seventy years old, and did not live to see it in print, but died in 1830 (A.H. 1242, A.Y. 1200); his nephew, however, and heir, Mullá Rustum Bin Kaikobád, got it lithographed in 1837. The compiler need give no opinion of his own (whatever that may be worth) about the literary productions of the Mullá: they are at the service of all who are able to appreciate them: he was a man who landed in Bombay poor and unprotected, a stranger who had almost forgotten his mother-tongue; but his industry, learning, and upright character combined, effected his rise to the highest ecclesiastical dignity attainable, and he died honoured; loved by many, and respected by all.

EDWARD REHATSEK.

Bombay, 1st May 1873.

DESCRIPTIVE CATALOGUE.

ASTRONOMY, CHRONOLOGY, MATHEMATICS, AND ASTROLOGY.

1. تشریح الاعمال *Tashryh-ullămál.* In tolerably good condition, bound in hard leather covers, not paged, with numerous diagrams in red and in black ink, L. 6·4 in., br. 3·6 in., th. 0·525 in. This MS. contains various practical instructions on mathematical subjects of astronomy, mensuration, and stereometry. The beginning consists of the description of the scale of chords and others well known to Europeans and sold in cases of mathematical instruments; they are of ivory or wood and are opened out like dividers. To find the 1st inclination of the ecliptic. To find the 2nd inclination of the ecliptic. The distance of a star from the equinoctial line. To find the rising of the degrees of the Zodiac. On the Equinox. East declination. The knowledge of the degree-passage of a star, latitude, ascension, declination. All these problems are solved by the above-mentioned instrument here named *Purkar* [compasses] and also proportional numbers are found by it. The method how to use the scale of chords in plotting a figure with certain angles, and how to lay them out, is explained by several examples. In this manner the construction and solution of triangles, in fact the science of graphical trigonometry without calculations, is taught. The sliding scale explained. The solution of quadratic equations by graphical construction. To find the 3rd proportional line, &c., and a few examples of altimetry terminate this mathematical treatise; but the last 30 pp. of the MS. are occupied by a grammatical discussion in Persian on various Arabic sentences.

2. شرح اشکال تاسیس هندسه *Sharh ashkál tásys hindiseh.* Arabic MS., hard covers, L. 10·2 in., br. 5·6 in., th. 0·3 in. This is a geometrical treatise beginning with the definition of various triangles and ending with some theorems of B. II. Euclid, whom it follows, and whose figures can be easily recognized, but especially I. 47 near the end. The author's name is Shams-al-dyn al-Samarqandy, and this MS. was finished on the 20th Muharram, A. H. 1093, in Aurangabád.

3. احکام الاعوام *Ahkám-ullăwám.* Hard covers, in good condition. L. 9·4 in., br. 6·6 in., th. 0·6 in. This is an astrological work without any diagrams except two horoscopes on

the last page of the old portion of the MS. The table of contents is as follows. Preface, the various kinds of passages; to ascertain a passage which is unknown by one that is known; concerning hours; parts of hours; passage, the greatest, the middle. The ill-boding degrees and cutting stars; omina of death, the greatest passage according to the degree of the division and the divider; laws of the divider concerning the spot of the passage and the degree of the rise, &c. Concerning the laws about the seasons of nativity; the lord of the cycle; the mansions of the horoscope, laws of the 1st, 2nd.........12th mansion. Laws of the dominion of Jupiter, Saturn, the Sun, Venus, &c., Place of Jupiter, of Saturn, &c. Orbit of Jupiter, of Saturn, &c. Laws of the lord of the horoscope, laws of Mercury, of the Moon, &c. Aspect of Saturn, of Jupiter, &c. The last eight leaves of the MS. are a new addition, containing the fortunate and the unfortunate aspects in a tabular form, also the prognostications from the daily rising of the Sun, Venus, Mercury, Moon, Saturn, Jupiter, and Mars, as well as the effects they have in conjunction, sextile, quartan, trian, and opposition aspect. These tables end the work, whose author was Muhammad Qásum Alkhowarzamy, known by the name of Bokharian astronomer, and it was written A. H. 655.

4. إنتخاب بيهقى وغيره چهار نسخه *Selection from Bayhaqy and others; four Tracts.* Good white thick country paper; not paged; pleasing writing in black ink; uninjured by insects; somewhat loose but in hard leather covers. L. 7·6 in., br. 5·4, th. 0·3 in. This is an astrological treatise beginning without the usual invocation and other signs from which Muhammadan writings are usually ascertained; there is no date:—To fix the degrees of the horoscope; prognostics of defects and maladies. Fixing of conjunctions, of Saturn and Jupiter, of Saturn and Mars, &c. On the 5th leaf the customary Bismillah is prefixed to some practical rules and explanations, *e.g.* the motion of the stars, their propitious and unpropitious aspect, mansion of the Sun. On the prognostications drawn from the planets Saturn, Jupiter, Sun, Mercury, &c. On the luckiness and unluckiness of opposition and the quartan aspect; Aries and Scorpio, Aries and Leo, 6 male and 6 female signs of the Zodiac, &c. Division of the sky into one-half, one-third, one-fourth, or one-sixth, and of each sign into 12 parts. Verses about fortunate and unfortunate omina, and the prognostications drawn from the motion of planets in various directions. Various chapters how to ascertain prosperous times for doing various things.—Time of a planet for being stationary or for returning. In this

part of the MS. the statement occurs that "A. H. 970, corresponding to A. Yazdajardy 933, when the heart of Leo will have passed over the limit of one degree of Leo, and will have arrived at the limits of Mars, the majority of sages have prophesied that the world will be entirely destroyed."

Selection from the Kitáb-ul-tafahym of Abu-Rayhán Albayrúny. This consists merely of six pages, and explains some phenomena in two towns of opposite latitudes; something about conjunctions, the moon, and solar eclipses; the diameters of the earth, of the moon, sun, &c. are given, and the extract terminates with a definition of the Indian hours. [Albayrúny is well known as having spent nine or ten years in India when Mahmúd the Gaznavide invaded it; but his most celebrated work is the history of India which the late Woepcke had begun to translate in Paris, but died at his work.] Then comes a new Bismillah with a description of the various spheres, *i. e.* of the sun, of the moon, the orbit of Mercury, &c. The equator, various kinds of eclipses, of years.

Then comes an extract from the Kitáb *Tafahhass-ul-falak*, Book of celestial research. Names of the planets according to the Zoroastrian system, and a few short tables for prognostication by the planets. Names of the signs of the Zodiac. The remainder of the MS. contains analogous matter and many repetitions of the same things.

5. اصول اقليدس في علم هندسة *Euclid's Elements of Geometry.* Arabic MS. in good condition, hard leather covers, L. 6·9, br. 4·8, th. 0·4 in. This MS. consists of 101 leaves and is actually an abridged copy of six books of Euclid with all the figures required. The whole text runs from beginning to end without any stops whatever to indicate the various subjects; but all the references to the figures, which are incessant, have their letters marked in red ink.

6. اقليدس *Euclid.* Arabic MS. good, hard covers, 81 leaves. L. 8 in., br. 3·8 in., th. 0·5 in. Superior in every respect to No. 5. Moreover each book commences with a Bismillah and a short introduction. The figures are more numerous and more carefully drawn. The text also is more copious and clear than in No. 5, the author of which himself states that he extracted his Euclid, and as much of it as he deemed useful, from the Almagest of Ptolemy. The wording of No. 6 is quite different from No. 5, although most of the figures must naturally be the same.

7. شرح بيست باب اصطرلاب خواجهٔ نصير *Explanation of the 20 Chapters on the Astrolabium by Khajah Nassyr.* In hard leather covers, but loose and sadly damaged by worms, chiefly on account of the old age of the writing, which is good, black, and legible. L. 6·4 in., br. 3·4 in., th. 0·2 in. The writer of this commentary states that he composed it at the request of some friends who wished the obscurities of the text of the author of the 20 chapters, Nassyr-ul-Haqq wa Al-dyn Muhammad Alttúsy, to be elucidated. The MS. contains but few diagrams, and begins with a few preliminaries on the simplest definitions of geometry, such as the point, the line, &c. Of the text generally one line is given, and then the commentator's explanation follows, thus, *e. g.* "*Text.* Two perpendicular lines with right angles. *Explanation.* When two lines meet each other, the space contained between them is named an angle. Those two lines are either perpendicular to each other or not; in this place however a right angle formed by such two lines is meant; accordingly if two angles be formed by the meeting of two lines, and these two angles be equal, each of them is called a right angle, and each of the two lines is perpendicular to the other; if such however be not the case, one angle must be acute and the other obtuse." Then come various definitions, such as altitudes of stars, and how to take observations. Even the equation of time is treated, but to study this little book properly it would be necessary to possess also the text of Khajah Nassyr, of which but a scanty glimpse can be caught in this Explanation, which is precious in other respects and ought to be immediately copied, or printed, because some portions are already eaten out by worms.

This MS. was written A. H. 897 and is approaching the venerable age of 400 years. (Compare this with VII. 40, whose author was *Sheykh Nassyr Ttusy.*)

8. كيفيت بروج اثني عشر و مجربات اكبري و حاشيهٔ بر مختصر التخليص *Description of the* 12 *signs of the Zodiac. The Akbary experiments and Marginal notes to the abridgment of the Takhlyss.* Strongly bound in leather, three kinds of handwriting, of which that of the second part of the MS. is inferior, as also the paper of it. L. 6·2 in., br. 4 in., th. 0·2 in. After each sign of the Zodiac merely that which is good to do under it is stated, thus under *Aries*:—"To see kings and governors, to begin works, to go to the bathing-house, to pare nails, to launch ships, to work in silver or gold, to engage in alchemy, to lend money, to eat, especially what is cooked, &c. The Akbary

experiences begin only with the 19th Chapter and break off suddenly; this is a Medical treatise, on the properties of drugs, on the manner of becoming acquainted with them, &c., but as it can be had in the Bazar in a complete state, lithographed, there is no need to say anything more. The Háshyah or marginal annotation to the abridgment of the Takhlyss, occupies the last 26 pp. and is in Arabic, in which various expressions having red lines over them are explained. The last of these is, "The words mean the heart, and verily words are considered to point to the heart." This little tract was finished on the 14th Jomády anterior A. H. 1014, but the two first bear no dates. Some doctrines of the Ssofys are discussed.

9. شرح بيست باب ملا مظفر *Explanation of the twenty Chapters of Mulla Mutzaffar.* Leather covers, one torn off, writing tolerably distinct and good, black. L. 8·1 in., br. 5·8, th. 0·35 in. The whole number of leaves of this MS. is 118, and as it was written A.H. 985 its state of preservation is surprisingly good, considering its age, besides the slight injuries to the margin the borings through the text are not of a kind to mar the signification even of a single word; it is a book on astronomy and astrology and contains tables as well as diagrams. Even before the first Bismillah there is a table by means of which the name of the first day in every month can be found. The author, Mutzaffar Munajjum Janábedy, states in the preface that he had composed this book from ancient sources. The beginning consists of simple definitions of the line, the triangle, quadrangle and circle. *Ch. I.* Notation used by astronomers called *Jamal,* where particular values are assigned to the letters of the alphabet, and which is nothing more than the well-known Abujad arrangement; there are however other observations also in this chapter, which must be thoroughly understood to follow any book of this kind. *Ch. II.* Various eras of note, and first of all the Hejrah; this is lunar, and to its explanation a diagram is added with the calendar of the Muhummadans. The Greek era attributed to Alexander the Great, which is solar of 365 days. Era of the ancient Persians, anterior to all others, but called by the name of Yazdajard; also solar, each month consisting of 30 days, but five intercalary days are added either at the end of Aban or the end of Asfandarmad, to be afterwards explained in detail. The Jallály Era, also called Tarykh Malaky or Malakshahy; this is a true solar era. *Ch. III.* Science of the signs of the Zodiac, the stars, &c. Here also the planets are enumerated and the various spheres described according to the old system; the principal constellations and the number of

stars they contain are also given. After that various concentric circles are given to show the various spheres beginning with the earth and terminating with the sphere of spheres, and also four other diagrams. *Ch. IV.* Progress, retrogress, and station of stars. The period of the sun is one year, of the moon is 28 days, of Saturn 30 years, of Jupiter 12 years. *Ch. V.* Declination of the Sun and latitudes of stars, ecliptic; figure of the two equinoctial points, &c. *Ch. VI.* The time, altitude of the Sun and its shadow at noon. *Ch. VII.* Conjunction, opposition, and other aspects. *Ch. VIII.* The rising and setting of stars with their peculiarities. *Ch. IX.* Ascension, connection. *Ch. X.* The orbits of stars, with an astronomical prognosticating table on fol. 54 vso., and another of fol. 55 recto. *Ch. XI.* Explanatory of the two just mentioned tables, and the motion from station to station of the moon. *Ch. XII.* Mansions of the moon and hours. *Ch. XIII.* To ascertain the times for prayer and the direction of the Qiblah by astronomy. *Ch. XIV.* The chronology of the Chinese by means of cycles. *Ch. XV.* On the intercalations added in the calendars and the various Muhammadan holidays; Christian holidays; Zoroastrian holidays. Solar and lunar eclipses explained with diagrams. The seven ill-boding stars. Prognostications of weather explained from the mansions of the moon. Tables of prognostications, 82 vso., 83 recto, vso., 83 bis, recto. *Ch. XVI.* The Zodiacal signs and other stars with reference to the weather. *Ch. XVII.* The lines of the stars and what is connected with them (*i. e.* division of each sign of the Zodiac into three parts and thus assigning, *e. g.* the 1st part of Aries to Mercury, the 2nd to the Sun, and the 3rd to Venus).

Table fol. 91, vso. *Ch. XVIII.* The 12 Zodiacal signs with reference to their propitious or unpropitious meanings. *Ch. XIX.* The same with reference to other stars. *Ch. XX.* Same subject. The remainder of the MS. from fol. 110 recto to fol. 118 vso. is filled with tables.

10. تنبيهات ا منجمين ملا مظفر *Admonitions of the Astronomers by Mulla Mutzaffar.* Recently bound in strong hard leather covers; writing good; black; somewhat injured by worms, and containing 165 leaves. L. 7·6 in., br. 5·3 in., th. 0·6 in. This book cannot be called an astronomy, because it merely applies all its phenomena to astrological prognostications of bad or good omen. One specimen will be quite sufficient to show of what sort the contents of the whole book are: *The occultation of Jupiter in the Zodiacal sign of Virgo.* This points to great winds and to enmity between kings and the death of one of the Vezyrs, grandees, nobles, or judges; to the rising of

prices and to the departure of some ecclesiastical dignitaries from their stations and localities; to the good circumstances of the inhabitants of Syria and Persia; to the decline of female maladies: but if Saturn be with it, or be looking at it, great dearth will arise and affairs will stagnate; but if Mars be with it, or be looking at it, there will be sickness among boys and infants, aversion and hatred of servants towards their masters, and they will flee. If Venus be with it, the year will be of a middling kind, and the air temperate, and religious persons will be injured; but if Mercury be with him, it means grief and melancholy to writers, Ullemmas, and excellent men; but if the Moon be with it, or be looking at it, there will be joy and gladness among men, and a great traffic with caravans and a great deal of business." Prognostications of this kind are given for every position of every planet and the Moon in various mansions, and the author terminates the book with the information that he has composed it from the books and sayings of Hermes, Aristoteles, Ptolemy, Zoroaster, Democritus, Berzechumihr, Aristotle, Khajah Nassyr-ul-Dyn Tussy, Abu Rayhán Beyrúny, and some others, 36 in all.

11. تنبیهات المنجمین ملا مظفر. Another MS. of No. 10, but inferior to it in every respect. Well bound in hard leather covers. L. 8 in., br. 4·5 in., th. 0·5 in. The whole MS. consists of 163 leaves. This is the same in contents with No. 10, *i. e.* it contains a preface and six Chapters or Sections, each of which is divided into paragraphs, and all the headings are so that from them alone the book might easily be mistaken for an astronomical work, whereas it contains absolutely nothing but prognostications from the various aspects of the heavenly bodies.

12. برهان الکفایه *The argument of sufficiency.* In good condition, strong leather covers. Long 8·3 in., br. 5 in., th. 0·9 in. The author of this book was Ăly Ebn Muhammad Alsharyf Alkary. This book is entirely astrological, and enters so much into the details of that science that the very colour of the stars and signs are given, thus, *e.g.* Aries is red and light; Taurus white and heavy, &c. All possible cases in life are mentioned in all of which the stars must be consulted. One specimen will suffice to give a notion of the character of the whole book. "*How to ascertain whether the house of the thief is distant or near.* If the index of the inquirer and of the thief be in one quarter, both of them are in the town; but if in the contrary quarter the place will be far. If one sign of the Zodiac intervenes between the index of the thief and of the inquirer, or less,

both are in one Seráy," &c. This MS. was completed on Tuesday the 14th of the holy month Muharram, A.H. 1130.

13. تقويم لطفي موافق احاديث *Taqvym Luttfy according to the traditions.* In good condition, strongly bound in hard leather covers. L. 7·8 in., br. 4·4 in., th. 0·3 in. According to the last page of the MS. the true title of it is: The Taqvym of Mollah Luttfullah, composed A.H. 1084, and the present MS. was made from the original under the superintendence of Muhammad Hassan Munajjam Ttaberistány. The author's own definition of the word Taqvym is as follows:—Lexically it means in Arabic to keep straight and to appreciate, whilst technically it designates among astronomers the distance of a star from the sign Aries; Taqvym means also the table in which the motions of the stars, with their aspects and conditions for one year, are registered, and this constitutes a calendar. The paper is European and its water-mark is 1824. There is not a single diagram in this MS., and the description of the various spheres may be said to begin the work. Then come the signs of the Zodiac, the Moon, &c.; historical eras, how to find and to calculate the bissextile year of the Hejrah era. Discussion about the ancient Persian year. Descriptions of various constellations. Rules for determining the Arabic year according to the words of the Commander of the Faithful, Ăly, with various kinds of prognostications about the weather, which occupy the last fourth of the MS. and terminate it.

14. تقويم المحسنين بقول ايمه المعصومين *The Taqvym of the beneficent, according to the doctrines of pious Emáms.* The first half of this MS., to which the above title refers, is in Arabic; and the second, which is in Persian, has none, but its contents are analogous. The MS. is in good condition and very legible; bound in good hard covers. L. 8·3 in., br. 4·7 in., th. 0·25 in. This is a kind of religious prognostication, which the author in his preface says he has collected from the sayings of celebrated Emáms, at the desire of persons who were anxious to know the propitious and the unpropitious hours and times for undertaking various things. Then comes a kind of ecclesiastical calendar with the sacred events that have happened during every month, and also the things which it is lucky or not lucky to do on certain days. The conclusion or Khátumah occupies a little more than five pages, treats a little on unpropitious omina, on the causes of eclipses, besides those which astronomers adduce, and terminates with an admonition that this copy is perfect, and that people are to be careful not to

despise the advice given in these and other traditions, but to act according to it in full confidence. This MS. was written by Hasan E. Muhammad Husayn Alttabsy, in the district of Fyzábád, on the 21st of Rabĭ, posterior A. H. 1229. Now comes the Persian part, the whole of which contains only four Arabic pages. There is no doubt that the various prognostics for all the days of the month were intended to be given, but the first three days are lost; otherwise, however, the 30 days of the month are complete. Then come the prognostics for every day of the week, and a chapter on the manner how the evil influence of certain days may be removed; this is done by means of a prayer in Arabic for the morning, another for the evening, and another that may be recited any time. Now we again get a *Khátumah*, as in the preceding tract, with references to the solar and lunar eclipses, and the book terminates with various prognostications.

15. تقويم ابلهان يعني تقويم هشتم *Tagvym Eblehán*, i. e. *the 8th Taqvym*. Bound in white parchment, strongly; but written on bad country paper. L. 10·5 in., br. 8·4 in., th. 0·2 in. The author of this Almanack was Bhowány Sing, astronomer of the prosperous country of Hyderábád, and inhabitant of Yaqútpúra. This calendar is confined to A. H. 1214, but gives for nearly every day of it the position of the sun, moon, &c., which is of course important with reference to astrology, and the lucky and unlucky meanings of certain days; otherwise the MS. is of no scientific value.

16. تشريح الافلاک وصغيرالحجم *Anatomy of the heavens and the use of the astrolabium.* Both these treatises are in Arabic and by the well-known author of several other mathematical works, Behá-ul-dyn Muhammad-al-ăámely. Leather; l. 7·8 in., br. 4·8 in., th. 0·1 in. This MS. is very nicely written and inviting; the first part was completed A. H. 1033, and the second likewise in the same year. There are various diagrams, but no figure of the astrolabium itself is given. It begins with the description of the various circles, then come the spheres of the seven planets with their motions, and the phases of the moon. There is also a notice of dawn and twilight, and a Khátumah, *i. e.* conclusion, with a simple rule for drawing a meridian line. As already observed, the use of the astrolabium is described without any figures whatever, which would be somewhat awkward for a beginner; nevertheless all the rules of how to take observations of various kinds are of a practical

and useful kind. The MS. containing these treatises consists only of twenty-three leaves not closely written.

17. تسهيل قمر *Tasahyl Qamar.* In leather covers, but loose, and so damaged by worms that if the MS. be not recopied it will soon become useless. L. 9 in., br. 6·2 in., th. 0·4 in. The author, Ămád Ben Jumál Albokháry, states that he compiled this book by order of Oluğ Byg, the axis of all Sulttáns, but that after his death the grandees began to fight with each other, and the whole kingdom fell into such confusion, that, above all others, men learned in the sciences fell into great poverty and distress, so that he considered it best to go on pilgrimage to Mekkah and to pursue his studies there; but went to Samarqand, when the country again became quiet, and there he enjoyed the protection of Sulttán A'bu Săyd Gurkán, under whose auspices he completed the present work, and to whom he presented also tables of other stars. Excepting the introduction, which consists only of three pages, it is in a very damaged state, and describes the way in which the observations of the moon were taken. The whole book is nothing but a series of *lunar astronomical tables.* The last two pages were afterwards added, and did not originally constitute a part of the MS., it seems. It contains an extract translated from an Arabic MS. about the planets, and bears the date A. H. 1161, agreeing with Yazdajardy 1118.

18. جدول ستين بزرک *Jadúl Satyn, large copy.* A volume containing several tracts by various hands, and many astronomical tables, with a few diagrams, well preserved although damaged by insects. L. 7·7 in., br. 4·8 in., th. 0·5 in.; compactly bound, but the two covers are torn off. In the preface instruction is given how to operate with the solar tables; by the author, Mullána Muhammad Báqer Yazdy; then several pages of tables follow with the notation according to the Abujad, as usual, and not in common numbers; at the end the owner of this tract wrote his name A.H. 1020. The next tract contains "Some rules of astronomy," chiefly how to find the position of the sun and the planets, with various practical examples. To find the conjunctions of stars, eclipses, solar and lunar. After 16 pages of irregular scraps written in various directions, comes another tract with a circular diagram in red ink to show how to find the direction of the Qiblah from the district of Herat according to the manner of A'bu Rayhán; then comes a table of omina about the new moon in each of the 12 signs of the Zodiac. Lunar tables for propitious things to do when the moon is in each of the 12 signs. Circular diagram. Calendar

with the months and festivals of various religions. Weather prognostication table. Other tables with reference to the temperament, figure, sickness, and body of infants born in the various signs of the Zodiac. A curious diagram with the 12 signs in a circle and the various mansions of the planets. Chronological table of some Prophets and Sulttáns. Again tables for prognosticating, and then only come the *Jadúl Satyn*, *i.e.* Tables of Sixty. The next tract is a treatise on Hindu arithmetic, which contains the four rules, fractions, and the extraction of the square root. Arithmetic of astronomers with the Abujad, the operation of multiplication performed with a net-like figure. Extraction of higher roots. Division of the firmament into mansions. Mensuration, technical expressions, definitions of geometrical figures with diagrams, to find the surface of a triangle, &c., stereometry in a few lines only. The next Bismillah is followed by a treatise on arithmetic of no great value, which terminates the MS. and finally degenerates into all kinds of irregular cross and diagonal scraps of writing. There is nothing to show when this part was finished.

19. جدول ستين بابعضي قواعد نجوميه. *The Jadúl Satyn, i.e.* Tables of Sixty, with *some astronomical rules*. This tract contains the portion indicated in its title, and nothing else, and that was taken from No. 18. L. 6·8 in., br. 4·8 in., th. 0·1 in. Besides the substitution of the Zoroastrian formula instead of the introductory Bismillah, there is very little which is not the same here as in No. 18, and the tables themselves ought to be entirely so; the astronomical rules here given are very meagre.

20. شرح چغمني ونزهت الحقايق *Sharh Chağmany* and the *Nazhat alhaqáyq*. Astronomical treatise composed by Mahmúdy Muhammad B. Ŏmar, native of Chağman, a town of Khowárzem, by order of Oluğ Byg, son of Shah Rokh, son of the Amyr Tymúr Gurkán. This MS. is wholly Arabic, written legibly but damaged, chiefly on account of its high age. L. 6·8 in., br. 4·2 in., th. 0·4 in. Physical bodies. Spheres of the various planets, with diagrams to explain the movements. Some person has inserted one stray page in Persian about the middle of the MS. The various complications of Ptolemy's system explained. Diagrams showing the phases of the moon, and its eclipse by the earth's shadow. Equinoctial line with the seven climates represented on a circle as chords. Division of time, rising and setting of the sun, &c. This MS. was written A.H. 991. The next MS. in the same volume begins with a new Bismillah, is also astronomical, in Arabic, and was composed by Jamshyd

B. Masŭd B. Mahmúd Al-ttabyb Al-Káshy, surnamed Ğayáth, who says in his preface :—Some friends asked me whether it is possible to construct an instrument by means of which the approach and latitude of stars may be ascertained ? Accordingly I pondered over the subject, until God (whose name be exalted!) enlightened and inspired me that I succeeded in preparing a metal disk, by means of which the approach and latitude of the seven planets, as well as their motion away from the earth, as well as lunar and solar eclipses, can be observed in the easiest manner and the shortest time ; of this instrument I have constructed various kinds, each whereof can be made to serve the same purposes as all the others ; and I have composed this treatise for the purpose of describing the instrument, and showing how to operate with it. The treatise I named *Nazhat al-haqáyq*, and the instrument *Ttabbaq Al-manáttuq* [ecliptic plate], and its use is the same as that of the *Louh allattassállát* [tablet of conjunctions] which has been invented by learned men long ago." This treatise consists of two chapters and a conclusion, *i. e.*, *Ch. I.*, Description of the *Ttabbaq Al-manáttuq* ; *Ch. II.*, How to operate with it. *Conclusion.* How to operate with the *Louh allattassállát.* There are also a few diagrams and small tables. Especially the latter portion is much worm-eaten ; on this account, and also because the writer wrote swiftly and omitted many diacritical points, a copyist who understands Arabic well ought to be employed to recopy this precious MS.

21. جامع الانوار يعني صور آلات رصدي *Jámă Allanwár*, i. e. *the figures of astronomical instruments of observation.* Beautifully distinct black writing, in good condition, hard leather binding. L. 7·4 in., br. 4·9 in., th. 0·1 in. This is a most valuable little MS. on account of the figures it contains ; its author is Qásum Aly Qáyny, who says that the title of it is جامع الانوار من الكواكب و الابصار The first instrument described is the مقياس *Meqyás* [gnomon], after that the plan of an astronomical observatory is given, then comes a mural quadrant constructed of wood with some circles for observation, which the author professes to have taken from Ptolemy; then comes an instrument consisting of three excentric circles, one of which represents the zodiac, the other the equator, and the third is what our author calls the circle of latitudes. After that an instrument of five circles, the largest of which is the equatorial, is shown standing on a support or chair, but the circles, *i. e.* the great and the small latitude circle with the zodiac and the equinoctial, are all separate. The next is a circle, apparently an

equatorial. Then comes a horizontal circle, supported by four legs, which again stand on other bases, so as to make them firm and steady. Then comes a right angle [quadrant] with divisions and a ruler moving round one end of it as a centre. Then two circles with divisions into degrees, and alhidades on them with eye-holes to take sights. Then various other instruments, among which there is one where the observer takes his sight of the altitude of a star between two walls, then come various complicated instruments for taking altitudes, and lastly a *Mistter, i. e.* ruler with divisions on it. This MS. was finished A. H. 1000, on the 4th Showál.

22. ثمرة بطليموس در فارسي *Thamrat of Battalymús* [Ptolemy] in Persian. Good black distinct writing, somewhat worm-eaten, and strongly bound. L. 8·1 in., br. 3·3 in., th. 0·3 in. This is a book of astrological prognostications, and at the end it contains some incantations in gibberish words to cause certain things to happen. Every member of the human body is stated to be governed by a sign of the zodiac, *e.g.* the head and its parts by Aries, the neck by Taurus, &c. Any person wishing to find from this book whether the planets are propitious on certain occasions, must nevertheless have some knowledge of their position at the time being in order to be able to use it. The articles always begin with *Qál*, he said, and continue with *Aqúl*, I say; as a kind of explanation. There is no date.

23. ثمرة بطليموس و تعبير خواب *Thamrat of Battalymús, with the interpretation of dreams.* Good black distinct writing and strong binding. Each of the two tracts mentioned in the title occupies about half of the book. L. 8·9 in., br. 4·7 in., th. 0·35 in. Although the title of this MS. is the same as of No. 22, its wording is like it only in the beginning; the contents are nearly the same, but No. 23 appears to be superior in every respect to No. 22; the second half of the MS., as has already been stated, contains the interpretation of dreams, but it is written in a more negligent hand. This interpretation always depends upon what a man has seen in his dream, which he must search out, and which is rather a difficult matter, as there is no proper arrangement of subjects; if however he has found it, there will be an explanation of it. The year when the MS. was written is not mentioned.

24. ثمرة وشجرة در نجوم *Thamrat* (fruit) *and Shajrat* (tree) *on astrology.* Good black distinct writing, not damaged; strongly bound in leather. L. 8·5 in., br. 5 in., th. 0·5 in. The

contents of this book are analogous to those of Nos. 22 and 23, but it is superior to them in every respect, and contains even a few astrological diagrams. It begins with the description of the properties of every one of the signs of the Zodiac in detail, and their influences upon human affairs. The conjunctions of various planets, prognostics, omina from shooting-stars. Many details about conjunctions. On horoscopes, with a diagram of one. This MS. consists of 269 leaves, but there is no date when it was written.

25. ثمرة وشجرة در نجوم *Thamrat and Shajrat on astrology.* Distinct writing, not injured, good leather binding. L. 11 in., br. 6·5 in., th. 0·4 in. This bears the same title with No. 24 and is analogous to it, but not another copy of the same work, although the arrangement of the subject is nearly identical. Battalymús is appealed to in nearly all these books as a great authority, although the writers of many of them fail to publish their own names; such is the case also with the present MS., and on the science of astrology the author says that there are many conditions and rules, but that which is indispensable is that the astrologer should be well acquainted with the nature of the signs of the Zodiac and of the planets, in order to enable him to combine them, and to distinguish between what is lucky and unlucky, strong or weak, and the like, and in such things experience means a great deal. Although this MS. is not complete, as it terminates abruptly in the middle of a sentence, much of it cannot be lost, since the penultimate page contains the following heading in red letters, "Having remembered a few words more from another master, we have written them down here." It would be useless to say much on the contents, as they are on the same last with Nos. 22, 23, and 24.

26. حاشيه برجندي برشرح چغمني *Marginal notes of Barjandy on the Commentary of Chağmany.* An Arabic MS. in excellent condition. Beautiful black ink and distinct writing, with a few small and simple diagrams. Binding compact, in hard leather covers. L. 9·8 in., br. 5·5 in., th. 0·15 in. Here a few words of text are given, commented upon and explained. This MS. might be profitably studied in connection with No. 20. There is no date of the year, but the whole number of leaves in the MS. amounts to 299.

27. علم حساب و رقوم سياق هندي *Arithmetic and the Hindu numerals.* Negligent Shekestah writing, somewhat damaged by worms; in hard leather covers. L. 8·8 in., br. 4·5 in., th.

0·2 in. This is a paltry little treatise on Arithmetic, suitable for little boys; it contains also examples of the plural number of various Persian nouns, and little scraps of composition, together with the numerals used in business in India instead of the simple Arabic ones. This little MS. was written A.H. 1180.

28. دليل المنجمين *Delyl al-munajjumyn, i. e.* The indicator of astrologers. Very distinct and careful writing, somewhat damaged by worms, and the tables ruled for the reception of numbers have not been filled in. Well bound in hard leather covers. No date. L. 7·5 in., br. 4·8 in., th. 0·15 in. The author's name is Hasan E. Shajáă. The whole contents of this book turn about the strong and weak portions of the stars wherefrom the fate of all men and countries is said to depend, and is to be ascertained from their lucky and unlucky qualities; thus for instance if there be a star whose natural and accidental strength is great, this will point to the happiness of the infant whose Regent that star is. There is absolutely nothing astronomical in the whole book.

29. رساله در سياق *Resáláh dar Syáq.* Distinct black writing, in good condition, but loose in the covers, which are of strong leather. L. 8 in., br. 5·5 in., th. 0·25 in. This may be called a treatise on higher arithmetic, as it begins with various processes, used to facilitate multiplication with fractions by means of mnemonical words, with examples. There are also rules for division with Rupees (which would point to the Indian origin of the book). Comparison of Akber's weights with those of Sháh Jehán. Mensuration of fields with a regular or an irregular area. The Hesáb-i-sang or stone-reckoning; Hesáb-i-chúb or computation of wood: both these amount to finding the cubic contents. Memorial verses for remembering the pay of various officers. Various kinds of bills. List of various departments in a royal household. Examples of surveying fields, with their areas. Book-keeping. Lastly there are a few medical prescriptions. There is no date, but the book appears to have been composed during the reign of Sháh Jehán.

30. رساله ملا محمد باقر سبزواري *Treatise of Mollá Muhammad Báqer Sabzwáry.* Distinct writing, covers good but loose, hard leather. L. 8·4 in., br. 6·4 in., th. 0·6 in. This treatise occupies pp. 360 and is altogether astrological, as follows:—On the Hejráh era, the 12 months, with their prognostics, the days of the week, with explanations of their evil and good qualities,

for the purpose of transacting business. Some ill-omened days in which calamities happen. Rules for selecting months and days to transact business in, with a record of their good and bad qualities. The next treatise bears the Zoroastrian Bismillah and treats on the Kabysah, *i.e.* intercalary days, with an intention of settling the difference which had arisen on this subject between the Erány and the Indian Parsees. Various proofs are adduced that the former are right, quotations are given from various Muhammadan writers, and then the *Nas*-days, with their bad and good omina, are explained. Then the meaning of Kabysah is given according to the Farheng-i-Jehángyry, with various explanations, and each month is described separately, as well as some festivals, *e. g.* the Farvardgán, Gahanbár, &c., the whole ending with the quotation of a couplet from Hakym Násser Khosru. To this also a letter is added from Esfendyár Rustum, an inhabitant of Kermán, which occupies pp. 11, and terminates the whole MS. No date.

31. رساله ارشاد در علم اسطرلاب و رساله راه راست و حیات بخش و ليلي و مجنون من كلام ميرزا صادق *Treatise on the Astrolabium. The straight and life-giving way.—Layly and Mejnún by Myrzá Ssádeq.*—Writing of the first book rather negligent; the second is printed, and the third is very legible but not nice. Well bound in hard leather covers, in good condition. L. 5·8 in., br. 3·8 in., th. 0·3 in. The tract on the astrolabium is rather short and contains no diagrams; nevertheless it appears to be good enough for its size. The second has been here registered only because it happens to be bound up between the other two MSS. in the same volume. It was printed by the Tract Society in London A. D. 1818, and treats on the acceptability of the Christian religion. The last is one of the numberless romances in verse on the love between Layly and Mejnún, the Juliet and Romeo of the East. It appears to be complete but has no date.

32. رساله ربع مجيب و شش رساله ديگر *Treatise on the Quadrant, with six other tracts.* Written by several hands, but distinctly; somewhat damaged by worms, and well bound in hard leather. L. 7·4 in., br. 4·8 in., th. 0·55 in. The first treatise was composed by Mahmúd B. Muhammad B. Qádzy-zadah Al-Rúmy. It begins with the preliminary notions of geometry, the line, circle, chord, and sagitta. Description of the Maqyás, some arithmetical operations and the extraction of the square root. How to take the altitude of the sun or moon. First and second inclination of the sun. How to find the distance of a

star from the equator. Altitude above the horizon. Right Ascension. Diurnal arc. Eastern and western latitude of the sun. To find the direction of the Qiblah, and the times for prayers. Conjunction of the moon with a star. To find the time of the rising and of the setting of a star. To find the breadth of rivers. How to make an almanac for the stars of the next year from the almanacs of four preceding years. There is a new Bismillah, after which the reader is led over the same ground again, only in different terms; even the manner of determining the times for prayers is again repeated. Another Bismillah is again at the head of a tract of nearly the same contents; and three others are prefixed to as many little treatises containing the same matter. The last breaks off suddenly in the middle of a sentence, explaining the manner in which the height of a man is to be determined who stands at a distance; but as this subject also has been treated of before, over and over, nothing is lost. There is no date.

33. رساله مير محمد حسين در عقايد حكماي فرنگ درباب كواكب و افلاک و رساله حدالعشق و رساله سريره جاني وعوامل علي النحو *Treatise by Myr Muhammad Husayn on the system of European astronomy, the tract called Hadd al-ăshq, the Seryráh Jány, and the governing particles of Arabic grammar.* Writing in various hands, worm-eaten in some parts, binding good hard leather. L. 8·6 in., br. 5·6 in., th. 0·2 in. The system of European astronomy is treated rather superficially, and occupies the latter part of a book of a voyage to Europe, already noticed under Section IV. 50, but there bearing the title:—Treatise on the Countries of Europe and of India, whilst the contents of the present book and of IV. 50 are entirely the same, and are merely two different copies of one work. The next is the *Hadd al-ăshq, i.e.* Limit of Love, which embodies one of the principal hallucinations of the Sofys. The text is Arabic, and a portion of it overlined is always given, followed by an explanation in Persian. The first enunciation is that nothing exists in the universe except one entity, which is then explained to mean God. After that the various degrees of divinity are elucidated, and the highest of them is the sixth, which is at the same time the sum of all the others. The illuminated intellect is also defined, the 1st and 2nd Barzah (abode of the soul, or limbus, before perfect bliss ensues). This tract is complete, and terminates with the spiritual meaning of the wine, the goblet, the mirror, &c., but has no date. The next tract is the Seryráh Jány, an astrological work concerning the selection of various days

on which to commence business. It is a translation from a Sanskrit book called *Sulub Shaster*, or rather an extract. If any man were to observe all the superstitious precautions on commencing to build a house, he would find it very troublesome. At the end there is a regular calendar of propitious and unpropitious days. The last piece occupies pp. 13 in Arabic, and treats of the governing particles of grammar; a brief example is always given from the Qorán to exemplify a rule; this piece was written A.H. 1227.

34. رساله شبیکه ونادریه در هندسه ومخلص درهیات ونسخه جاماسپ حکیم Various kinds of writing, all distinct, somewhat damaged by worms; good hard leather binding. L. 9·4 in., br. 5·2 in., th. 0·65 in. The first portion treats of arithmetic, including the extraction of the square root; of geometry with mensuration of surfaces and cubic contents. For making canals a levelling instrument is given analogous to our mason's and carpenter's plumb-line; and the astrolabium for taking observations. After that, quadratic and cubic equations are dealt with, and examples given of various kinds of calculation; but the most curious of all is that the whole is given in rhymes and that not a single diagram exists in the whole treatise.—The next treatise has for its author Muhammad Jellál E. Mollá Hosayn, and is an arithmetic in prose, giving the four operations, fractions, the extraction of roots, and terminating with a few sleight-of-hand tricks in which arithmetic is required.—The next is an astrological work, by the philosopher Jámásp. The chief features of it are that the horoscope of the conjunctions is drawn out in a diagram on the advent of Zartosht; another of Moses; the horoscope of the birth of Alexander; advent of Nebuchadonosor, of Jesus, of the monarchy of Esllám, but left blank. Besides this superstitious portion, the larger and better one consists of a regular treatise on astronomy, with some figures drawn out in red ink; the contents of this part are as follows: The spheres, their figures, numbers, and movements. The apparent accelerated and retrograde motions, with solar and lunar eclipses, phases of the moon. The final portion consists of mathematical geography, the division of the earth into seven climates, rising and setting of the sun; how to draw a meridian line, which is done by drawing one or several circles and marking the spot where the extremity of a gnomon fixed in the centre touches with its shadow the circle in the fore- and in the afternoon, then connecting these two points by a line and dividing

it in two, connecting that point by a line with the centre. This line will be the meridian of the place, and the N. and W. points can also be marked, by drawing another line at right angles through the centre of the meridian line. The geogr. Lat. and Long. of 36 places are given, most of which are celebrated towns of Persia, but others are not excluded, *e.g.*, Mekka, Alexandria, Jerusalem, Bokhara, &c. There is no date.

35. رسایل متفرقه در نجوم *Several treatises on astrology.* Various kinds of writing, but all nice and distinct. Not damaged. Bound in strong leather covers, but loose. L. 8·3 in., br. 6·4 in., th. 0·5 in. The first treatise has no Bismillah, no preface, but immediately commences with the lucky aspects, followed by the unlucky ones, for doing business. The next portion is on wars and confusions, with the various positions of the planets which produce them. Circumstances of kings in war. It appears that the blanks left here and there were intended to be filled in by diagrams. Also the headings, which were to have been put in with red ink, have been omitted. There is however one circular diagram in the same fascicle in which a chronological table of the birth of the chief men, prophets, kings, &c., is given. Instruction for the writing of a few amulets with Arabic prayers on them is also given. Then comes some epistolary correspondence as a model for composition, which occupies several pages. The next is again an astrological treatise, composed A. H. 703, by Muhammad B. Abu Ăbdullah. It treats on the effects of eclipses, and on the effects of planets. There is also an astrological calendar with a few tables. The last page terminates with a statement about Jámásp, a Zoroastrian philosopher who is said to have lived long before the advent of Muhammad. There is no date.

36. رسالة من العمل بالربع المجيب و نصاب الصبيان *How to operate with the astronomical instrument called Rabă almajyb* [quadrant] *and the Nessáb alssebyán.* Two kinds of writing, distinct, damaged by worms; binding new hard leather. L. 9·6 in., br. 5·7 in., th. 0·15 in. The first treatise is in Arabic; each page contains generally 5 lines, and the marginal explanations are sometimes much more extensive than the text. First of all, the construction and the various parts are explained without any diagrams. How to take altitudes, and how to read off the degrees, &c. How to find the altitude from the shadow, and *vice versâ.* Dawn and twilight, to find the direction of the Qiblah, real and apparent local ascension. No date. The *Nessáb alssebyán* is an introduction to Persian scansion,

with examples of every metre. It is good but mechanical, without any rules. No date.

37. رسالہ در ربع مجیب *Treatise on the Rabă Majyb* [quadrant]. Arabic MS. Beautiful distinct writing, a little injured by worms on the margins; binding good leather. L. 7·7 in., br. 4·4 in.; pp. 30. Although short, the directions given how to operate with the *Rabă Majyb* are good, but unfortunately no figure is given to explain its form. No date.

38. رسالہ حساب الحساب و رسالہ در حساب از روي ليلاوتي و رسالہ محمد امين ابن عبدالله در حساب نجوم Arabic MS. *The calculation of calculations.* Nice distinct writing, with marginal notes in several parts, slightly damaged by worms on the margins; well bound in leather. L. 7·75 in., br. 4·5 in., th. 0·2 in. The author is the well-known Behá Aldyn Muhammad B. Hussayn Alăámely, and this MS., which briefly treats of the first principles of Arithmetic, deals with the four fundamental rules, the extraction of the square root and fractions. After that come more difficult operations, such as the finding of an unknown quantity by suppositions and then eliminating the errors, and in various other ways. Then come questions solved by means of *Aljabar.* Then comes mensuration, beginning with the finding of areas of various figures. Levelling for the purposes of canals and irrigation. Altimetry. The finding of the breadth of rivers and depth of wells. Finally there are a few problems with their solutions. There is no date. The whole MS. constitutes only the treatise first described, and the long title given to it above is a mistake.

39. روضة المنجمين ناقص الاول *Garden of astronomers, incomplete at the beginning.* Good writing, damaged on the margins by worms; each page enclosed in a frame of red lines; binding good hard leather. L. 9·1 in., br. 6·2 in., th. 1·05. Very little of the commencement of this book can be lost, since on the first leaf of it the numerals with the simple operations of arithmetic are taught, then comes the *Abujad.* The various eras in use, with their months. Names and mansions of the planets, with a nice diagram in which the limb of the circle is occupied by the signs of the Zodiac. Taqwym and conjunctions of the planets; tables representing the conjunctions of the moon with every one of the zodiacal signs, &c. Chronology; almanacks. Description of the spheres. Ecliptic. The lucky and unlucky properties of the planets. Table of the zodiacal signs, with the

qualities of the mind, passions, towns, and natural products over which each of them presides. Time in which each planet describes its orbit. Astronomical questions, 20 in number, with their answers. Various nice diagrams, knowledge of the astrolabium, description of its parts, how to take altitudes with it, and to perform various other operations. The remainder of the book, consisting of more than three-fourths of it, consists altogether of astrological prognostics. When to go to the bath, to cut new clothes, to wear them, to write a letter, and thus *ad infinitum* relating to nearly every act of life. This subject is illustrated by numerous tables. A great deal is said about horoscopes and vaticination. The last portion of the MS. is occupied with a description of the figures of the constellations, but the blanks left for them have not been filled in with drawings of them. This MS. was made on the 20th Shăbán, A.H. 821.

40. رتن مالا یعنی برهان الاختیارات در تعین ساعت بطریق هنود *Ratan Mâllá, i. e.* argument for selections to find [the propitious] hour [for all undertakings] according to the way of the Hindoos. Distinct writing on bad paper, not much damaged by worms, good hard binding of leather. L. 9·5 in., br. 5·1 in., th. 0·1 in. This is an astrological work translated from the Sanskrit, and many of the terms used are also given in that language. The whole book turns on the manner of finding the proper lucky time for doing almost anything, and to certain seasons, days, and hours the things proper to be done in them are affixed. There are also a few diagrams and small tables. Date of writing A.H. 1060.

41 كشف حقايق زيج ايلخاني Commentary to the *Zyj Aylkhány*. Careful writing, each page enclosed by a frame of gold and other lines, and the diagrams drawn with ruler and compass; well bound in leather, but considerably damaged by worms in some portions. L. 8·1 in., br. 5·2 in., th. 1·05 in. This appears to be a valuable book; the text, which is also in Persian, is first given, and after it the commentary, which appears to be rather too prolix. There are no divisions into chapters or paragraphs, nor a stop through the whole MS., and no table of contents. The principal subject of the book appears to be astronomical observations, and in the latter portion a great deal is said about spherical triangles. In the beginning of the MS. the various chronological eras of several nations are discussed at some length, as well as their permutation by means of arithmetic. The Zodiac is treated of, and two spheres are assigned to the sun, to explain

its motion on the supposition that the earth is stationary; also in other respects Ptolemy is followed. There is no date.

42. زيج الغبيى ناقص *The Zyj Olugbygy.* Incomplete at the end. Distinct writing, some pages enclosed by frames; binding good hard leather. L. 6·9 in., br. 4·6 in., th. 0·3 in. The author of this treatise is the celebrated Olug Byg B. Shah Rokh B. Tymúr Gurkán; it is full of astronomical tables, many of which have not been filled in by the copyist. Here also first instructions are given how to convert the years of one era into those of some other era; after that the various circles and stars are explained, as well as the rules for taking observations. This work is known in Europe. No date.

43. زيج ايلخاني *Zyj Aylkhány.* Good writing, the ink pale from age; not damaged by worms; binding good, in hard leather covers. L. 8·9 in., br. 6·2 in., th. 0·9 in. The commentary to this work is registered under No. 41. The author made astronomical observations during the reign of Abqá Khán, the son of Hollagu Khán. This work treats mostly on observations, and is replete with various astronomical tables. The chronological eras, the planets with their latitudes and longitudes, their satellites, their risings and settings, with all the operations pertaining to these phenomena, are treated of. This MS. is very valuable; it occupies pp. 286, is complete, but contains no date.

44. زبدة الهية. *Essence of astronomy.* Pleasing black writing, somewhat damaged by worms; well bound in hard leather covers. L. 9·4 in., br. 6·1 in., th. 0·3 in. The author, Nassyr al-haq-Wal-dyn Muhammad, assumes the centre of the earth to be also that of the whole universe, and begins his work with a few elementary notions of geometry, and the contents of it are as follows:—Figures of the heavenly bodies. Division into nine spheres. Primary and secondary motions. The various circles of the firmament. The form of the spheres of Mercury and of the other planets, with their orbits. On the retrograde movement, stationariness, and latitudes of the stars. Increase and decrease of the moon's light. Solar eclipses. Phases of the moon. Interval of time between two solar or lunar eclipses. Appearance and occultation of stars. Mathematical division of the earth into seven climates, &c. Peculiarities of the localities situated on the equator, and of the places intermediate between it and the poles. Rising and setting of the zodiacal signs. Dawn and twilight. Extent of night and day. Division into

hours. Lunar eras among various nations, and their correction. How to draw a meridian line. Mansions of the moon. All the diagrams are nicely drawn with compass and ruler, but nothing is said about astronomical instruments or observations. This MS. was finished A.H. 1111.

45. زيج الغبيكى و زيج ميرزا الغ بيك. *The Zyj Olugbygy* and *the Zyj of Myrzá Olug Byg.* (See No. 42.) Two kinds of writing, and also of paper, slightly damaged by worms; covers good, of hard leather, but one is loose. L. 11·1 in., br. 7·9 in., th. 0·5 in. The Chinese era, the Hejráh, the Greek and Persian eras, and the transformations of them into each other. The year, its divisions, and the finding of its beginning according to the sexagesimal cycle. To know the parts of the sun and moon with reference to the various months into which they fall. Equation of time. To know the beginning of each month for every year. To find the times of rising. To find the sine and cosine. To know the shadow of the Maqyás [gnomon]. To know the inclination of the ecliptic from the equator. To find the distance of a star from the equator. Right Ascension. Equator. Equinox, hours of the day, various methods of finding the place of rising. The rising and setting of stars. Azimuth. Latitude and longitude of a place or country. Distance between two stars or localities. To find the Qiblah. The time being given, to find the ascension. Places of the stars. Hebdomadal calendar of the stars. Latitudes of Mercury and Venus. To find the distance of the sun and moon from the centre of the earth. Lunar eclipses. Solar eclipses. The same, according to the Ancients. Haloes, appearances and occultations of the stars. Mansions of the moon. Positions of the fixed stars. After this follow tables of sines (Jyb), of first shadows and of second shadows, of first and second inclination, of the rising of the zodiacal signs. For the latitude of Samarqand, and also for the right sphere. Meridian tables for the 12 signs of the Zodiac. Table of geographical latitudes and longitudes of the chief towns in the Muhammadan world. Fifty tables giving the ascensions of the zodiacal signs up to 50 degrees in the sky. Tables of the sun's motion for years, months, and days. Table of motions for the hours, and the sun's meridian-altitude. Equation of time. Equation of the sun when in Aries, Taurus, &c. through the whole Zodiac. Lunar tables, of settings, risings, conjunctions with planets, &c., till the end of the book. This MS. was copied in the month Khordád, A.Y. 1156, agreeing with the month Muharram A.H. 1201.

46. تسهيل زيج محمد شاهى *Tasahyl to the Zyj Muhammad Sháhy*. Excellent writing, in good condition, but the covers torn off. L. 11·65 in., br. 8 in., th. 1 in. There is a short text, and the largest part of the book is occupied by astronomical tables. The total number of pages is 478. The discussion on the chronological eras begins with the explanation of the duodecimal cycle of the Eastern Turks, then the Malaky and Elahy [now obsolete] eras are compared. The Arab, Grecian, and Hindu almanacks are explained, and various tables given. Then a very lucid explanation of astronomical terms is given, and after that a compendium of the science with the use of the tables, which are as follows: Tables of the shadow of the gnomon, occupying pp. 36. Tables of sines, occupying pp. 56. Tables of 1st and 2nd inclination, of the risings of the zodiacal signs. Geographical Lat. and Long. of many cities. Then comes again a text about the equation of time, lengths of days, places of the stars, conjunctions, eclipses, &c. This part was copied in the month Bahman, A. Y. 1160, answering to Dhulqădah, A.H. 1205. The rest of the book, *i.e.* more than the moiety of it, is again filled with tables of the risings of the zodiacal signs, positions of the sun, its equation for every sign of the zodiac, lunar tables of all kinds. Tables for solar eclipses. Tables of Jupiter, Mars, Mercury, with their equations; and the whole volume terminates with a few other tables on the conjunction of the planets.

47. زيج مختصر محمد شاهى با بعضى فوايد نجوميه *The abridged Zyj Muhammad Sháhy, with some other astronomical rules.* Careful writing, not damaged; strongly bound in hard leather covers. L. 12·1 in., br. 8·2 in., th. 0·65 in. There is no Bismillah and the commencement is irregular; some person has pasted in the distances of various localities from Agra, from Benáres, from Calcutta, &c. all upside down, on bluish paper. Then come the astronomical tables and almanacks according to four eras, *i.e.* Old Persian, Hejráh, Grecian, Christian. After these tables comes a chapter on eclipses with several tables. Further: Tables of sines of the sun's inclination; Equation of time, &c.—The next is an extract from the *Kitáb Tafhym of Abu Rayhán Byrúny*, which begins with a few arithmetical notions, such as cubing numbers and extracting roots, &c.; then come astronomical notions, such as the latitudes of planets, the number of fixed stars, origin of the figures that represent the zodiacal signs. Images of the constellations, with tables explaining the magnitudes of their stars, and of the zodiacal ones likewise.

Cycles of the Hindus. Comparative sizes of the planets. Various diameters. Dimensions of the earth, and of the signs of the Zodiac. How two towns may have the same geogr. Latitude but not Longitude, and *vice versâ*. Description of the *Eqlym* [*i.e.* division of the globe into seven climates] according to the Parsees and the Hindus. The month, the natural solar year, the intercalary 4 days. Tabular view of the names of the months, of the eras during and before Esllám, of the Jews, of the Hindus, all lunar; of the Syrians, Greeks, Copts, Parsees, and Sogdys, all of which are solar. To these a later hand added also another column for the Copts, from an English source, but differing only in a few letters from the old columns. Then comes a discussion on the various eras, with a chronological table. After that follows a description of the festivals pertaining to various religions; among these the author speaks also of the Mogs, *i.e.* Magi of Sogd and of Khowarezm, but does not mention that they were Zoroastrians. There are also a few astrological prognostications, and the qualities over which the planets preside.—Then comes an extract from the Commentary to the *Zyj Oluğbygy* on Hindu chronology, which was composed during the reign of Sháh Jehán, the grandson of Akber. A method is given how to convert Hejráh into Hindu years of Salybhán and into others; and, to make this matter still easier, two tables are also given. An account is also given of all the Hindu festivals, with a description of the 4 Jogs, and a few chronological absurdities on the duration of the world. Then come a few astronomical rules about finding the highest altitude in a town the geogr. Lat. whereof is known, &c., with tables. Then comes an extract from the *Zyj Nássry*, on the transformation of the year from one era to another, and afterwards astronomical rules are given with tables on various subjects that have occurred before; nevertheless there are some which have not been touched upon very clearly before, and one of these is the Dáyrah Hindi or Hindu circle, with the erection in it of the *Maqyás, i.e.* gnomon, about the length of whose shadow tables are inserted in many works. The MS. terminates with some terms used by the Hindus, and with a table of their intercalary days.

48. شرح زيج ملا عبدالعلى برجندي *Commentary to the Zyj of Mollá Ăbd Alăly Barjandy.* Good and careful but not elegant hand, somewhat damaged in various places; binding hard leather but rather old. L. 9·6 in., br. 5·5 in., th. 1·15 in. The writer of this commentary is Ăbd Alăly B. Muhammad B. Husayn Barjandy, who begins it with the definition of the

year, and the various eras of chronology with the calculations required for their transformation. After that come various rules of higher arithmetic, *e. g.* proportions. The explanation of the sine and cosine, with the conversion of circular into linear measures. Description of the gnomon. To find the distance of a star from the equinoctial, its altitude. Geographical position of a country. Rising and setting of stars. The Zenith, the Qiblah. Geographical latitude. Eclipses. To find the Right ascension from the altitude of a star and *vice versâ*. To find the Right ascension from the hour. Places of the stars, their latitudes and longitudes. End. No date.

49. شرح ملاعلی قوشچی برزیج الغبیکی *Commentary of Mollá Ăly Qoshchy to the Zyj Olugbygy.* Careful large writing with the text quotations in red, and the comment in black ink; somewhat damaged by worms; bound in strong covers of white leather. L. 11·7 in., br. 8 in., th. 1·6 in. The author of this commentary is Ăbd Allăly B. Muhammad B. Husayn Barjandy, and he always quotes a portion of the text, consisting of one or more lines, which he afterwards comments upon; but the copyist was a Zoroastrian. The eras of several nations are given at some length, but various blank spaces left for tables have not been filled in. Something is said even about the five stolen days added to the end of the month Asfandármad. Then follow 22 chapters on ascensions, with the customary preliminary explanations of the arc, the sine, and the cosine, with a table. Construction of the gnomon, and its use. Latitudes, &c. and all the operations described in the text, of which this is but a commentary. It is, however, extremely lucid, and fills pp. 752, with all the figures neatly drawn by rule and compass. This MS. was made A.H. 1206.

50. جدول زیج ملا عبد القادر جبلانی و زیج ایلخانی و زیج میرزا الغبیکی کرکانی *Astronomical Tables to the Zyj of Mollá Ăbd ulqáder Gayllány, and to the Zyj Aylkhány, and to the Zyj Myrzá Olugbygy Gurkány.* Carefully and in some portions rather minutely written tables, all in the Abujad notation, not damaged; and bound in strong red leather covers. L. 9·7 in., br. 7 in., th. 0·5 in. There is no text nor preface, only here and there a few notes, generally marginal, and the words heading the tables. Tables for planets and some fixed stars. The same in the shape of a calendar, with the positions of the Sun, Saturn, &c. for every month of the year. Motion of the sun through all the signs of the Zodiac according to the Arabic year. Tables of lunar eclipses. Tables separately again for

each planet, &c., and Ăbd-ul qáder's tables end. Dark and light degrees of the zodiacal signs. Lunar eclipses. Tables for the centre of the sun for the defective years between Anno Yazdajardi 600 and 700. Equation of the sun, and for the moon, numerous tables; the same for Jupiter, &c., but all for the years between 600 and 700. Mean movement tables for each planet. Risings. Geographical Lat. and Long. of many places. Numerous tables giving the shadow of the gnomon. Tables of Sines. Tables of the 1st and 2nd inclination. The risings of the Zodiacal signs. Positions of the fixed stars, with a brief direction to each how to find it. Solar tables. No date.

51. شرح زيج ايلخانى *Commentary to the Zyj Aylkhány.* Neat writing, somewhat damaged by worms, well bound in hard leather covers. L. 9·7 in., br. 5·6 in., th. 1 inch. The author of this commentary is Muhammad B. Ăly Khajah, surnamed Shams Almanajjum, who had devoted 40 years of his life to the observation of stars. The contents are as follows:—Preliminary notions, description of the heavens, and technical terms. Some arithmetical operations. Description of astronomical tables. Sines, Cosines, Chords, Diameters, Correction of tables. The shadow of the gnomon. Night and day, year. Chronology of various nations. Bissextile years. To find the centres of the planets, and their positions at various times; their latitudes. To find the arc of day and of night on the globe. To find the hours of the night and day. Of Conjunctions. Eclipses. Annular solar eclipses, &c. On astronomical observations. Risings of the zodiacal signs, &c., the usual routine as given above, No. 14. No date.

52. زيج محمد شاهى *Zyj Muhammad Sháhy.* Careful writing, full of astronomical tables, well bound in hard leather covers, but one of them is torn off. L. 12·2 in., br. 7·8 in., th. 1·1 in. The author wrote in India at the time of Muhammad Shah. His observatory was at Sháhjehánábád, and this treatise was composed about 300 years after the death of the celebrated Oluğ Byg. At present, however, even the era established by the author's patron, Muhammad Shah, is forgotten. He had, however, sent some persons with a Padre to Europe in order to become acquainted with the instruments and tables there used. The various eras are discussed and methods given for converting them; here is also a table for converting Arabic into Hindu months. Definitions about the shadow of the gnomon. Dis-

tance of a star from the equinoctial, diurnal, and nocturnal arc. Geographical position, rising and setting of stars, altitude, distance from the zenith, meridian line, Geographical Lat. and Long. of a country, distance between two stars, difference between right ascension and altitude. Tables of sines, of shadows of the gnomon, of ascensions of the zodiacal signs at Jaypoor and Shahjehánábád. Geogr. Lat. and Long. of many towns of India. Equation of time. Taqwym, *i.e.* positions of the sun, moon; of the latter there is also a small picture on the margin, which was probably taken from some old European treatise on selenography. After these tables there are again others on the positions of the planets. Explanation about eclipses. Tables giving the positions of the fixed stars in Lat. and Long. during the 7th year of the reign of Muhammad Shah; to each star a short line of directions is appended how to find it; this catalogue occupies pp. 50 and terminates the book; the stars of each constellation are very numerous, and to Ursa Major not less than 27 are assigned, which would seem to imply that some European ephemerides had been consulted. No date.

53. مواٰمره زيج الغبيغى و محمد شاهي *Muwámerah Zyj Oluğbygy wa Muhammad Sháhy.* Very careful writing, somewhat damaged by worms; well bound in hard leather covers. L. 10·5 in., br. 7·1 in., th. 0·3 in. The author of this work is Oluğ Byg B. Shahrokh B. Tymúr Gurkán, who speaks in his own person in the preface. Various eras, cycles, and their transformations. Definition of the sine and cosine, the shadow of the gnomon, inclination of the ecliptic to the equator, distance of a star from it, diurnal arc and hours of the day, right ascension and how to find it from the altitude, to find the zenith distance, meridian line, geogr. lat. and long. of a place, distance between two stars and between two countries. To find the Qiblah, the right ascension from the hours, the places of the stars, and all the operations connected with this subject. Eclipses. To find the time of the appearance and disappearance of stars. The MS. of this Zyj of Oluğ Byg was made at Bombay. No date. Then come full directions on the preparing of horoscopes, occupying pp. 16. The rest of the volume is filled by the Zyj Muhammad Sháhy, which was on comparison found to be the same with No. 52, *minus* the astronomical tables and figures, the places for the latter being left blank in this MS. The writing of it is of an inferior kind likewise.

54. شرح زيج الغبيگى ملا عبد العلى برجندي *Commentary to the Zyj Oluğbygy, by Mollá Ăbd Alăly Barjandy.* Distinct writing,

very slightly damaged by worms, and firmly bound in hard leather covers. L. 11 in., br. 7·4 in., th. 1·4 in. This MS. contains no tables of any extent, but there are plenty of diagrams drawn with compass and ruler. This commentary is a great deal larger than the text, but on comparing it with No. 53 I found that it follows all the chapters step by step, and that here also the last portion about horoscopes is considered to belong to the text of Oluğ Byg. This MS. was completed A. H. 1210 (see Nos. 49, 45, 42).

55. زيج لمعة فى حلّ سبعة *Zyj of Solutions about the Seven Planets.* Arabic MS. carefully written and every page enclosed in a frame; well bound in leather. L. 10·8 in., br. 7 in., th. 0·45 in. This Ephemeris was made for A.H. 1014, and prognostications are given about it in the preface; first of all, felicitations are addressed to the noble lord Mahsin B. Husayn B. Husan, the patron of the calendar-maker, who is reticent of his own name. This patron, who appears to have been the Sheryf of Mekkah, is to be very powerful and happy; after that, the fortune of the Wazyrs, Amyrs, Writers, Judges, and finally of the women, is told. Predictions about wars and rumours of wars, cheapness and dearth, rain and dryness, cold and warm, are likewise given. The star Shiry شعري is considered to be dominant over the beginning of the year. Then a diagram of a royal assembly arranged astrologically, with the omina attaching to each seat, is given; and this is again repeated on the next page with further explanations. Then comes a calendar for the abovementioned year. A table for the shadow of the gnomon. Eras, festivals, latitudes of stars. Greatest altitude of the sun, local and true altitude, conjunctions, solar and lunar eclipses. Various tables, festivals of Moslems, Christians in general, and Copts in particular, Syriac months. Solar and lunar tables of various kinds. Tables of Jupiter, &c., from the observations of Ebn Alshátter. The last of all are (by a later hand) the tables of Farangy calculation, by means of which the necessity for multiplication and division is done away with. These are, of course, our logarithmic tables, which are here disguised in the letters of the Abujad, instead of using simply common numerals. There is no date.

56. صور الكواكب *Ssúr alkuwákub*, i.e. *figures of the stars.* Arabic MS. copied, by a writer who was not an Arab, in a beautiful Persian hand; slightly damaged by worms; well bound in hard leather. L. 9·6 in., br. 6·2 in., th. 0·5 in. This is an

astrography, with very nicely drawn figures of all the constellations and zodiacal signs, with the proper places in tables, and also written directions how to find them. There is no Bismillah, the author's name does not appear, but Ptolemy is frequently appealed to, and nearly all the human figures have, besides their head-gear, also a circle or nimbus, like Russian saints, round their heads. The first figures are those of Ursa Major and Minor, and the last figure is the Ship. There is no date.

57. قصیدہ منظومہ فی مواضع ثوابت باشکال *Verses on the places of the fixed stars, with figures.* Arabic MS. Distinct writing, not damaged at all by worms, binding falling off. L. 9·6 in., br. 6·2 in., th. 0·2 in. The author of this treatise is Ab-ul-hasan B. Ăbd-al-rahman E. Amru-al-ssofy. This book is much smaller than No. 56, as it is calculated for memorizing, and the figures are rather coarsely drawn; they have, however, been coloured, and appear actually to represent the costumes of the people among whom the author lived; these are quite correct although not elegant specimens of the dress of Pathans, Moguls, Arabs, &c. Here also the first two figures are Ursa Major and Minor; the last but two is Cassiopeia, here called *Dhât-al-Kursy*; the Lady's Chair is also actually its popular English name; after it is the Giant; but Aquila, which is on the last page and is painted indigo-blue, has no name attached to it. There is no date.

58. صد کلمہ بطلیموس. *The one hundred sayings of Ptolemy.* Arabic MS. Careful writing, only 4 lines in every page, but lots of marginal remarks scrawled in various directions, mostly in Persian. L. 6 in., br. 3·5 in., th. 0·3 in. This little MS. is astrological, and the sayings, of which there are 99, give the prognostications, evil or good, drawn from the various aspects of the celestial bodies, on the principle that all terrestrial affairs and beings are governed by the stars. There is another little MS. by the well-known Behá-al-dyn Muhammad Al-ăámely, bound up with the preceding one. It is a translation into Persian, and treats in a brief manner on the use of the astrolabium; there are no figures. After another Bismillah directions occur for finding the Qiblah, and a table of geogr. Lat. and Long. is given for some places in Persia, Syria, &c., but chiefly in India. No date.

59. در صنعت اصطرلاب وغیرہ. *On the operations with the astrolabium, and other treatises on the same subject.* Distinct writing, slightly damaged by worms; binding good, of hard leather. L. 8·1 in., br. 3·7 in., th. 0·4 in. This is a collection

of several astronomical treatises. The contents are as follows: Description of an instrument called the ring, by which the hours are ascertained, and also of the *Kurrat* and of the *Asttuwánah fy al-ssandúq*. The *muqanttarat* [circles parallel to the horizon, having their centres in the line connecting the Zenith with the Nadir, and serving to mark the altitude of the stars from the place of observation], the armillary sphere, &c., are described, and some operations with the astrolabium. Another Bismillah is prefixed to a little tract exclusively describing the operations with the astrolabium, but there are several blanks left for diagrams which have not been filled in. This was finished A.H. 1071. The next Bismillah is at the head of a treatise which is an abridgment of the *Atzhár alsirr almuwdă* (Promulgation of the deposited arcanum), and is confined to the operations with the Northern Quadrant, with all the operations which it is capable of. After this comes a paragraph on the *false morning*. The next treatise deals only with weights and measures, including also itinerary ones. It was also copied A.H. 1071. The next tract is in Arabic, and consists only of pp. 5, and describes an instrument called *Dhuwát al-khulq*, probably because it has rings or eye-holes through which observations are taken. The next treatise, which is also in Arabic, describes only the astrolabium, with great detail and accuracy, illustrating the explanation with figures. Then comes an astronomical table of the places of various stars, which it is usual to paste upon the astrolabium. The next is again on the operations with the astrolabium. This was copied A. H. 1069. Then comes a tract chiefly on the positions of the stars and how to find them. The last tract is again in Arabic, and describes operations with various instruments, but especially with the shadow of the gnomon. This was copied A. H. 1060, and the whole volume contains pp. 228.

60. طالع نامه و بیست باب اصطرلاب وغیره *Ttálă námah, and twenty chapters on the astrolabium, and other tracts.* Distinct writing, a little damaged by worms; some pages are loose; binding hard, of leather; the whole MS. consists of pp. 144. L. 6·8 in., br. 4·9 in., th. 0·3 in. The first treatise deals only with the calculations entailed by various astronomical operations; its author is A'bul-khyr Muhammad Altaqy; at the end of it there are however also astrological indications about good and bad luck connected with the planets. The next Bismillah is prefixed to a treatise on the operations with the astrolabium, chiefly the taking of altitudes, the knowledge of the hours, geographical position of

towns, &c. The next treatise was composed by the same author on the same subject, but with a few diagrams. There is no date.

61. طالع عالم *Collection of horoscopes.* Distinct writing but sticky ink, which has often left marks on the opposite page; soft leather covers. L. 8·5 in., br. 3·9 in., th. 0·15 in. The author's name is not revealed, nor the documents whence the horoscopes of Adam, Seth, Dzohák, Noah, the Deluge, Húd, Menuchehr, Loharasp, Háshem, Solomon, Qárún, Pharao, Moses, Ssáleh, Zerdosht, Dhulqarnyn, Jesus, Ardashyr, Kaikobad, and a number of other individuals and events have been taken. This MS. was copied A.H. 1214.

62. شرح فارسي هيات يعني تنقيح مقاله در توضيح *Persian commentary on the Hayát,* &c. Plain writing, worm-eaten, a few pages loose; the binding however is good and strong, of leather. L. 8·5 in., br. 5·3 in., th. 1·1 in. The compiler of this treatise was Sháh Myr, and he begins it with some elementary notions of geometry, *i.e.* triangles and circles. Then a description of the spheres and of the celestial bodies follows, with all their phenomena. The MS. is of considerable size and gives many useful details, but does not treat of astronomical observations or instruments. The only practical operations shown occur at the end of the MS., and are confined to the drawing of a meridian line and to find the Qiblah; it was copied A.H. 1126.

63. فارسی هيات و رسايل در معرفت تقويم *Various small astronomical tracts.* Various kinds of handwriting; not much damaged by worms; bound in good leather covers. L. 7 in., br. 3·5 in., th. 0·4 in. The first treatise, the author of which was Mollánà Aly Alqoshjy, is of the most elementary character, and was copied A.H. 1034. It has various explanatory diagrams at any rate, for which merely blanks have been left in the second treatise, which is called *Forty Chapters,* and appears to be of somewhat higher pretensions. The third, *i.e.* last, treatise has likewise no figures, but it also does not allude to any, as it is a versified little tract, apparently designed to be memorized by students; it was copied A.H. 1035.

64. فارسي هيت و جنگ نامه موش و گربه و جام گيتى نما و قواعد تواريخ و مشهوره و وصف جنرل سرجان ملكم و رساله در طريقه چهار ضرب *A tract on astronomy, the war-book of the mouse and the cat, and the world-showing goblet, and the current eras, and the eulogy of*

General Sir John Malcolm, and a tract on the mechanical ejaculation of certain Moslem prayers. Various kinds of writing, but all very distinct; slightly injured by worms and well bound. L. 7·2 in., br. 4·7 in., th. 0·4 in. The first is an elementary treatise on astronomy with a few diagrams; it was copied A.H. 1065. The war-book of the mouse and the cat is a little poem of no extraordinary value, in which the mouse gets killed at the very beginning, but the king of the mice brings trouble upon the cat. There is no date. The world-showing-goblet is somewhat of a miscellaneous kind; it has little paragraphs on many subjects; *e. g.* that God cannot be known. The division of knowledge into acquired and presential. Omniscience of God, whose emanations all things are. Intellect. The rational soul. Corporeal world. The spheres, with a number of concentric circles representing them. A little treatise on astronomy. The four elements. The seven climates. The vegetable soul. The intellects and souls of the spheres. Three forces of man, *i. e.* intelligent, concupiscent, and irascible. In the little epilogue the author apologizes for whatever may be contrary to the laws of Esllám, and says though some propositions of such a kind are here given, it does not follow that they are correct; they were given merely on the authority of philosophers, who are fallible. This was copied A.H. 1230. The tract on the eras is also very small; it begins with the Zoroastrian chronology at present known by the name of Qadmy Yazdajardy; defines the Grecian era of Alexander, the Fassly era and its establishment, and terminates with a description of various Hindu eras. The praises of General Malcolm are of Mullá Firuz's own composition, and are almost six leaves in extent. The last tract may be divided into two or three parts, although it is likewise a small one; the first treats on the so-called *chehár dzarab,* or four strokes, with the mechanical arrangements for uttering certain short prayers according to the Ssofy fashion. The fast is divided into eight kinds; the repetition of certain mystic letters is enjoined, with the internal repetition of the word Allah. The other part of this tract is called Resálah Ssarfyah, in which various manners are shown how to attain intimacy with God, and, last of all, the mystic signification of the three letters *alef, lám,* and *mym* is explained. There is no date.

65. قانون المسعودى *The Canon of Almasŏudy.* Arabic MS. Distinct writing, with many tables and geometrical diagrams; not damaged; in good hard leather covers. L. 10 in., br. 7·5 in., th. 1·2 in.; pp. 664. The first page alone is by

a later hand; all the rest is old and was written A.H. 1040. On the first page the statement occurs that this work was composed in the year 1309 of the Alexandrian era, answering to A.H. 387 and A.Y. 344. There are some lacunæ, especially on fol. 42 vso., where the Sakakál and Kalakál eras of the Hindus are computed. This work is astronomical, chronological, and historical, as will appear from the following brief view of its eleven *Maqálahs*, each of which is again divided into many chapters :— On the system of the universe; description of the celestial spheres; the various eras; the lunar and solar years. Transmutation of the years of various eras, *e.g.* Hindu, Hebrew, &c. To find the Lent of Christians, &c. Festivals of Muhammadans and of Zoroastrians. Various calculations necessary to astronomers, transformation of circular into linear measure, ratio between the diameter and the circumference, &c. After this comes a regular treatise on various astronomical phenomena, and the manner of ascertaining latitudes of all kinds. On the correction of the longitudes of places by means of eclipses, and by measurements on the ground. To ascertain the distance of two localities from each other from their geographical Long. and Lat., with tables. Rectification of the Longitude of Ġaznah and of Alexandria. The average motion of the sun. The motions of the moon. Eclipses, with rules to find them and to draw them, with many details. Sunrise. Mansions of the moon. Difference between the planets and the fixed stars, with many details about the latter. On the manner in which Ptolemy found the height of the stars. On the preparation of astronomical tables. Distances of the stars, their masses. About tables of Latitude for the stars. The approaching and covering each other of stars; their occultations behind the moon. Radiations from the stars. On the conjunctions of the planets, &c.

66. قرانات ناقص الاول و الاخر *Conjunctions, incomplete at both ends.* Distinct writing, but little damaged by worms; a few pages loose; well bound in leather covers. L. 7 in., br. 4·6 in., th. 0·3 in. This book treats of all possible kinds of conjunctions, and contains many diagrams; it is however much more astrological than astronomical, as it is mostly concerned with happy and unhappy signs. There is after this a new Bismillah in another hand, which begins with the *Abujad* notation, treats of intercalary days, of lucky and unlucky prognostications; of the influence of the planets, and is an abridgment of a larger work; it is complete and bears the date A. H. 897. Pages 107.

67. كفاية القنوع فى العمل بالربع *The Kefayat al-qanuă; on operations with the quadrant.* Arabic MS. Distinct writing; pages loose; binding good, of hard leather. L. 5·8 in., br. 4·1 in., th. 0·1 in. This is not a regular treatise on astronomy, but it teaches how to take altitudes of all kinds, and nothing more. There is no diagram nor date.

68. لوابع القمر در اختيار ساعت *Corruscations of the moon; on the selection of* [propitious] *hours.* Handsome writing on good paper, every page enclosed in a frame; somewhat injured by worms and damp; the binding is of hard leather, but one cover is torn off. L. 9·3 in., br. 4·5 in., th. 0·5 in. The author's name is Husayn B. Ăly Albayhaqy, known by the *sobriquet* of Káshefy. The contents are as follows: Definition of selection of a propitious hour, advantages of selection, conditions under which a selection can be or cannot be made. Requirements in every selection. Conditions which will make a selection perfect. Special selections, 153 in number, embodied in a special tabular view. Appendix of various other selections, such as the conjunction of the moon with some planet, &c., in twenty chapters. In this country, where not only common people but some of the highest Rajahs always consult astrologers to find the propitious hour for any kind of undertaking, a book of this kind ought to be valuable, because by consulting it, all the fees given to Joshys and Munajjums may be saved. This copy was made A.H. 1021.

69. ليلاوتى *Lyllawaty.* Very nice and pleasant writing; margins slightly injured by worms; covers a little loose, but of hard leather. L. 6·35 in., br. 4·1 in., th. 0·2 in. Faydzy, the court poet of Akber, translated this work from the Sanskrit by the Emperor's order; its author was Bhasker Acharya, of the Dakhan, but at what precise time is not known. There is no necessity for describing this beautiful little mathematical treatise. This MS. was copied A.H. 1207. (According to Lassen, *Ind. Alt.*, vol. IV., p. 848, Bhasker Acharya flourished about A.D. 1150.)

70. شرح مناظر *Commentary on the Mena'tzer* (treatise on optics). Arabic MS., which is plain only in the first few pages; afterwards, the writing becomes gradually careless and the points over the letters are getting somewhat scarce, so that reading becomes troublesome; pages loose in the binding, which is of hard leather. L. 8·8 in., br. 4·5 in., th. 0·6 in. The name of the author is Ebn Lutuf-allah Almahendis Al-Lahory Al-Dehluwy, surnamed Emám Al-dyn Al-Rayádzy, who gives

the text with red lines drawn over it, and then comments thereon. He begins with the description of the human eye, and then expounds the various theories of vision current in his time, illustrating them by diagrams, not omitting the views of several Greek philosophers. There is also a demonstration that the angle of refraction is equal to the angle of incidence, and of a few other elementary principles; but beyond these the author does not go. There is a little appendix containing seven problems with their solutions. The author appears to have been unacquainted with optical instruments; this MS. was written at Shahjehánábád, A.H. 1138.

71. معينيه در هيات *A treatise on astronomy called Moǎynyah.* Very careful and beautiful writing; the pages are loose in the covers, which are of hard leather; towards the latter part there are also nice diagrams drawn with compass and rule. L. 8·2 in., br. 6 in., th. 0·2 in. The author, whose name is not revealed, begins his work with definitions of the simplest principles of geometry, and then proceeds to the description of the heavenly bodies, with their motions. Description of the great circles. The 8th sphere, with the fixed stars. Explanation about the spheres and movements of the sun, the moon, and the stars, with their latitudes; causes of the diminution of light in the moon, eclipses, conjunctions, occultations. On the figure of the earth, its description. Peculiarities of localities situated on the equator, &c. Equation of time. Risings and settings of the sun, twilight, dawn, &c. The year, month, and the drawing of a meridian line. Dimensions of the earth, its distance and other relations to the moon, sun, and stars. It may be observed that this book does not treat on observations and instruments. Copied A.H. 1204.

72. مولود نامه و تحفة عباسيه و تقويم المحسنين *The book of nativity* (astrological). *The Abbassian gift* (astronomical) and *The Taqwym of the beneficent* (calendarography). Written with tolerable care by several hands, on good paper; in excellent condition; nicely bound in hard leather covers. L. 8 in., br. 5·4 in., th. 0·7 in. The first treatise turns entirely on the constructing of horoscopes, with numerous examples and diagrams, in which the words which had been written with bad vermilion have now become pale, but the black ones are perfect; there are also numerous tables, but there are some blanks which were not filled in by diagrams, otherwise this book would be a perfect guide for the casting of nativities, with the endless vaticinations connected with them. The author of

the second treatise was Ebn Káshef Al-dyn Muhammad Qádzy, who does not treat of the elements of astronomy, but of its more intricate portions, and begins with the description of an instrument, whereof he gives also a drawing, and which he calls *Muqályd-al-samuwat-wa-allárdz*—"The keys of heaven and earth;" it is in the shape of a triangle, and has alhidades for taking sights. He gives also descriptions of a few other very simple instruments, and the manner of operating with them. This is a treatise on a few points of practical astronomy. No date. The last treatise deals entirely with calendarography, and naturally treats of the year, the months, days, hours, and the moon; there are tables of propitious and unpropitious days, but also others giving the degrees of the 12 signs of the Zodiac in the Abujad notation, during which it is good to begin a work, to make a contract, to marry, to load a camel, to put an infant into a cradle, to circumcise, &c.

73. موامر الغبیک *The Mowámer of Oluğ Byg.* Distinct writing, with marginal notes and astronomical tables, but the blanks left for diagrams have not been filled in; not damaged, and well bound in strong leather covers. L. 12·5 in., br. 6·8 in., th. 0·2 in. This book contains the observations of several astronomers, and is the work of several authors in the service of the celebrated Oluğ Byg, the grandson of the conqueror Tamerlane. Dissertation on the various chronological eras and their transmutation. Sine. Sagitta. Gnomon. Description of the firmament. Elevation of the equator. Longitudes and Latitudes. Risings and settings. Zenith. Distance between stars. To find the Qiblah. To find the ascension from the altitude by various methods. To ascertain the altitude from the hour. Astronomical operations connected with nativities, in 7 chapters. Various tables, all in the Abujad notation, concerning the risings of the constellations, their latitudes, &c. No date.

74. مجسطي ناقص الاخر *The Almagest* [of Ptolemy], *incomplete at the end.* Arabic MS., distinctly written on various kinds of paper, but the blanks left for diagrams and astronomical tables not having been filled in; not one of either exists in the book. Slightly damaged on the margins and well bound in strong leather covers. L. 12 in., br. 8·4 in., th. 0·4 in; pp. 187. The abridger of this copy does not reveal his name. In a marginal note it is said that there existed three well-known copies of the Megiston; one belonged to Hejáj, the second was copied by Esaháq and corrected by Thábet, and the third is attributed to Thábet alone. There is,

however, some difference among these copies, the number of diagrams, and also in the division of chapters. Here the first Maqála consists of 14 chapters with 16 diagrams [omitted]. The firmament is a globe, and its motion is circular. The earth is also a globe. The earth occupies the middle of the firmament, and is like the centre in a globe. The earth is immoveable. The various motions of the firmament, primary and secondary. Various demonstrations of the preceding statements. Dissertation about the ecliptic and the equator. 2nd Maqálah of 13 chapters and 25 diagrams [wanting]. Determination of the positions of various localities, &c. After this the system of Ptolemy is explained in detail till the end of the MS., which appears to be complete in spite of the remark on the label; the abbreviator at all events had completed his part of the work, but expresses a hope that he will be able to complete all he had intended. There is no date.

75. مجموعهٔ شمسي *Description of the solar system.* Careful writing, on strong blue paper, worm-eaten; some pages loose in the covers, which are of hard leather. L. 6·8 in., br. 4·05 in., th. 0·25 in. The author's name is Abu-al-khayr E. Muluwy Gayáth-al-dyn, who states that Dr. William Hunter had written this treatise in Persian according to the system current among the English; but that he had added to the work of the latter some articles from the Sherh Chagmyny, and had thus prepared this edition. This is just like the elementary treatises for the use of little boys, but inferior to them, inasmuch as it does not contain a single diagram. There is no date.

76. جوامع احكام النجوم *Collection of the laws of the stars.* Distinct hand; worm-eaten; well bound in hard leather covers. L. 9·5 in., br. 6·4 in., th. 0·6 in. This is an extensive treatise on astrology, and consists of 10 large chapters, besides numberless prognostications about matters lucky or unlucky in certain positions of the planets, and to ascertain these positions some knowledge of theoretical astronomy is required. The author is Ab-al-hasn, inhabitant of Nyshápúr, also known by the name of Ab-al-hasan E. Ab-al-qásem Al-Bayháqy. There are neither diagrams, nor figures of horoscopes, but there is a calendar. No date.

77. احكام نجوم و بعض قواعد نجوميه بخط والد مرحوم *Laws of stars, and some astronomical rules in the handwriting of Wáled Marhúm* (the deceased father). Legible hand; worm-eaten,

loose in the covers, which are of hard leather L. 9·8 in., br. 5·7 in., th. 0·3 in. This first portion of this MS. is entirely astrological, containing many questions with their solutions, and little diagrams of horoscopes; in fact it is more practical than almost any book of this kind I have examined, because the anxious inquirer who believes in the decisions of this science can easily arrive at them. The next part consists of astrological tables for each month of the year, giving the degrees of the signs of the zodiac, &c. Then come pp. 8 containing very brief rules on taking observations, and on other practical operations of astronomy. There are also a few examples of calculation about finding the distances of stars from each other, &c. The next tract contains again some rules of practical astronomy, *e.g.* on the Sine and the Arc; an extract from the Zayj Aylkhány on geogr. Lat. and Long., &c. The last piece is in Arabic and contains a few very ancient anecdotes about the pre-Esllámitic Persians and other nations, and the last article is on the Byzantines. There is no date.

78. مختصر الاسرار در نجوم وغيره *Abridgment of the Arcana concerning the stars*, &c. Arabic MS. distinctly written, but loose in the covers, which are of hard leather. L. 8·5 in., br. 6·4 in., th. 0·2 in. This treatise, which is entirely astrological, was composed by Aby Muăshr Al-Balkhy, and contains only one diagram of a horoscope, and a blank for another. Numerous rules are given about the meanings of the stars in various positions, and others how to consult them in various circumstances.—The next book is also in Arabic, and is a *boná fide* astronomical work, although of no very high pretensions. The author's name is Sheháb al-dyn Ahmad B. Ebráhym Alhalby, who inhabited Damascus. It begins with the various chronological eras, and then treats on the operations of practical astronomy. There are also a few tables and two diagrams; perhaps it was intended for beginners. No date.

79. كفايت التعليم *Sufficiency of instruction.* Legible but greatly worm-eaten writing; strongly bound: both covers are loose. L. 9·7 in., br. 5·7 in., th. 0·4 in. The author of this treatise on astronomy, which contains a number of diagrams but no tables, was Muhammad Masŭud Zaky Ğaznawy. Description of the firmament, the planets with their motions; the fixed stars, the signs of the zodiac. Conjunctions, sun and moon, eclipses. The year, month, days and hours. After these preliminary notions, which occupy a very small portion of the book, it gradually becomes astrological; no more dia-

grams occur, and astronomical doctrines are scanty. This MS. was written A.H. 1075.

80. كفايت التعليم در احكام نجوم *Sufficiency of instruction on the rules of the stars.* Distinct writing, somewhat damaged by worms, bound in strong leather covers. L. 8·9 in., br. 6 in., th. 0·2 in. On comparing this with No. 79 I found it to be another MS. of the same work but inferior to it in every respect; it does not contain a single diagram, but there is a blank left for one which was not filled in; on the margins some paltry attempts have been made to supply this defect. No date.

81. كفايت التعليم در احكام نجوم ناقص الطرفين *Sufficiency of instruction on the laws of the stars;* incomplete at both ends. Good writing, damaged by worms on the margins; well bound in leather covers. L. 8 in., br. 4·5 in., th. 1 in. On comparing this with the preceding work, I found that, in spite of the sameness of the title, they are composed by two different authors. This MS. contains no figures and is entirely astrological, and the little that is said on conjunctions, hours, and other astronomical subjects is merely with reference to their application in astrological prognostications. Neither the author's name nor the date appears.

82. برهان الكفاية در احكام نجوم *The argument of sufficiency on the laws of the stars.* Distinct writing, slightly damaged by worms; well bound in hard leather covers. L. 8·8 in., br. 4·6 in., th. 1·1 in. This astrological treatise, the author of which is Ăly E. Muhammad Alsharyf Albakary, contains no diagrams at all; it treats however on nativities and all the circumstances connected with them; it also deals largely in the prediction of future events, but the main points are the laws to find out the Regents and to prognosticate from their position. Copied A.H. 1106.

83. برهان الكفاية در احكام نجوم *The argument of sufficiency on the laws of the stars.* Distinct writing, somewhat damaged by worms on the margins. L. 7·8 in., br. 5·4 in., th. 1·1 in. On comparing this MS. with the preceding number, I found both to be exactly the same. Copied A.H. 901 at Qazwyn.

84. متفرقات نجوم و دو رسالة در نجوم *Scattered astronomical notices, and two tracts on astronomy.* Very nice writing; strongly bound in leather covers. L. 8·5 in., br. 6 in., th. 0·4 in. Astronomical tables prefaced by some practical instructions on

observations; these tables show the planets in the various degrees of all the signs of the zodiac. Some prognostics about the weather from the stars. Tables of places for geogr. Long. and Lat., but only the names of the towns are filled in. The rest are blanks. Again notes and tables. An Arabic tract of pp. 13 on the manner of taking altitudes with the quadrant; all the blanks for words to be written in vermilion have remained such. Then come pp. 2 in Persian, explaining some objects and operations used in vaticination. Again an Arabic tract of pp. 11 on the use of the Almuqanttarat—quadrant. Lastly, notes in Persian on the use of the hours for astrological purposes, with a table representing the lengths of the shadow of a gnomon. No date.

85. قواعد متفرقه نجومیه *Various astronomical rules.* Writing by various hands; loose pages; covers hard leather; worm-eaten. L. 7·5 in., br. 4·7 in., th. 0·2 in. The first few pages about tables are nicely written, and after a few random scraps and verses comes an extract from some unknown work beginning with Chap. IX., on eclipses, with various other matters and diagrams. In fact there are several pieces on astronomy written out by some student in a negligent style and damaged by worms; although some of the diagrams are nicely drawn with rule and compass; they mostly represent elementary notions only. No date.

86. مجموعه نجوم و حساب هندی *Collection of astronomical tracts, and a treatise on calculation with Hindu numerals.* Arabic MS., distinctly written, damaged in some parts by worms; strongly bound in leather covers. L. 7·8 in., br. 4 in., th. 1 inch. Most of these tracts, which are very good, have for their author Lakushyár B. Laban Aljabaly. The first is on the use of the astrolabium, but includes also rules about the gnomon, and all the necessary definitions of astronomy. The next is a set of short articles, each beginning with the word *Mărufat,* "knowledge;" they are on finding the altitude of the sun, the Qiblah, the East point, the meridian line, &c. The next tract is all about the moon, its phases, and the observation of its eclipses with the lunar astrolabe. The next tract is on the operations with the quadrant, the globe of Lúqá Bálbeky and other instruments. Then comes again a series of short articles, always headed by the word *Mărufat,* chiefly on finding Right Ascensions, Latitudes, &c. This part is somewhat discoloured by moisture and pierced by worms. The last is the calculation with Hindu numerals, which amounts to nothing

more than to the operations of Arithmetic with our so-called Arabic figures, which we find so handy but which were a great novelty once. Here the four rules of Arithmetic are explained, but after these some astronomical tables are nevertheless given in the ancient Abujad notation; these are tables of latitudes, of solar eclipses, of conjunctions of Jupiter and Saturn, &c. No date.

87. احكام نجوم در عربي ناقص الطرفين *Laws of the stars, in Arabic; incomplete at both ends.* Nice writing on bad thin paper; fearfully worm-eaten in some parts. L. 10·1 in., br. 6 in., th. 0·5. This is a purely astrological work, very much like Nos. 81 and 82. Here the Regent is always called Sulttán. A kind of almanack is given in the beginning; something is said about conjunctions, lucky and unlucky positions, occultations, &c., but nothing about the casting of nativities.

88. حل مسايل در احكام نجوم *Solution of questions concerning the laws of the stars.* Careful writing, a few pages loose; strongly bound in leather. L. 5·1 in., br. 2·6 in., th. 0·6 in. The author of this astrological work was Quttub Al-dyn B. Ăbd al-haqq Al-hasayny Al-láry; it contains several diagrams representing horoscopes, and although it treats also on questions as the title states, the bulk of the work is filled with the various prognostications dependent upon the nature and position of the signs of the zodiac and of the planets. No date.

89. حل مسايل در احكام نجوم *Solution of questions concerning the laws of the stars.* Nice writing, a little worm-eaten; well bound in leather covers. L. 7 in., br. 3·9 in., th. 0·4 in. On comparing this with No. 88 I found it to be exactly the same, *i.e.* 12 chapters on the indications of the 12 mansions, and an appendix containing the solution of questions. There is a little more matter in this MS. than in No. 88, and also three little tables of the planets, which do not occur there. This MS. was made A.H. 1142.

90. تقويم سنة ٨٣٤ يزد جردي بافق يزد *Astronomical Ephemeris or Calendar for Anno Yazdajardi 834, and the horizon of Yazd in the province of Kermán.* L. 10·7 in., br. 7·2 in., th. 0·1 in. Bound in soft leather covers, and consisting mostly of astronomical tables; whole number of leaves 22. Here the positions of the planets are given for every day in every month through the whole year. In the beginning there are two quadrangular diagrams representing horoscopes, with the predic-

tions concerning the seasons of the year. There are also a few directions how to reduce one era to some other denomination. All the tables are in the Abujad notation.

91. تقویم سنه ۱۰۹۰ یزد جردیه بافق کرمان *Calendar for Anno Yazdajardi* 1090, *for the horizon of Kermán.* L. 11·8 in., br. 7·6 in., th. 0·1 in. This almanack is similar to the previous one, but it contains more text and fewer tables; the former contains short biographies of some Nawábs and allusions to the Sulttáns who reigned in those times, and also to some astronomers, philosophers, and learned men in general, with predictions about the rains, crops, diseases, wars and disturbances which were to take place during the year. There are also lists of things good to do on certain days, and of others which to do is unlucky. The tables are not as complete and full as in the previous number; but some notice of solar and lunar eclipses is given.

92. شرح برجندي بر زيج سلطاني *The commentary of Barjandy to the Zyj Sulttány.* Distinctly written, and well bound in good hard leather covers. Paper strong, not damaged; some diagrams drawn with square and compass, but no astronomical tables. L. 9·5 in., br. 7·45 in., th. 0·8 in. The commentator, whose full name is Ăbd-al-ăly B. Muhammad B. Husayn Barjandy, always gives a little piece of the text, over which a red line is drawn, and then explains it. The work deals chiefly with theoretical Astronomy, and no descriptions of, nor operations with, instruments are recorded. It begins, like the majority of works of this kind, with an explanation of the various chronological eras, *i. e.* Greek, Zoroastrian, Hejrah, &c., and then gradually explains the motions of the heavenly bodies, the armillary sphere, inclination of the ecliptic, right ascensions, latitudes, conjunctions, solar and lunar eclipses, the whole being founded on the so-called Sulttány text of Oluğ Byg already registered. This MS. has two dates appended at the end, *i. e.* 1021 and 969.

93. كتاب التفهيم The astronomy of Abu-al-Rayhán Muhammad B. Ahmed Al-Berúny which is called *Kitáb-al-tafhym.* Distinct writing, complete, in good condition, but loose in the covers, which are hard and strong leather. L. 10·5 in., br. 6·9 in., th. 1 in.; pp. 318. The name of this author is well known in Europe from several other works he wrote in Arabic. This book is, however, in Persian, and begins with some plain geome-

trical definitions, among others also of the *jyb* and *sahm*, which may be considered as the first representatives of the trigonometrical functions. Then comes a short explanation of the *Jabar wa Muqábelah*, *i. e.* Algebra and equation. Fixed and moving stars. The movements of the celestial bodies, occidental and oriental. Dawn and twilight. Hours. Ecliptic. Diurnal circles. Signs of the Zodiac. Latitude of a star. Names of the planets. Phases of the moon. Tables giving the number of stars in each constellation. Mansions of the moon, their rising. Centre of the sun. Right sphere. Latitudes of various kinds, inferior, superior, &c. Distances of the various planets from the earth, their diameters, &c. Equator. Position of countries. Geogr. Lat. and Long. Description of the Gnomon, with its shadows. Zenith. The seven climates. Divisions of the world according to Aferidún, Noah, the Greeks, the seven Keshwars of the Parsees, Hindus, all with little diagrams in red ink. Solar and lunar eclipses, comparative calendar of the Moslems, the pre-Esllámitic Arabs, Jews, Hindus, Syrians, Greeks, Copts, Zoroastrians and Sogdys, with descriptions of festivals. Description of the astrolabium, with figures, and the way of operating with it, very nicely given in detail. Calculation of the sun's altitude when the time is given. To find the breadth of a river, height of a tower, depth of a well. Some astrological notions about the signs of the Zodiac; which of them are male or female; various prognostics drawn from them about getting progeny, marrying, &c.; tables to explain analogous predictions. Nature of planets, and the rest of the book is filled with astrological notions how to consult the stars. This MS. was finished A.Y. 628 on the day Ashtád and month Mehr. The Persian is rather archaic, and Arabic words are sparingly used. In some portions this MS. has been renovated in a more recent Muhammadan Bombay handwriting.

II.

DICTIONARIES AND GRAMMARS.

1. انيس الشعرا *Companion of the poets.* L. 8·7 in., br. 5·5 in.., th. 1·5 in. Bound in hard leather covers; written tolerably well; somewhat damaged by worms; and the last portion of the MS. supplied by a more recent hand on European paper. The author's name is Qáazy Ăbd-ul-Karym, but no other name occurs, and no date. It appears that the title is inappropriate, because this is a companion only as far as a *Dictionary* of various matters may be called one. The subjects treated of are as follows:—Names of God, of Muhammad, of Abu Bakr-ul-Ssidyq, of Ŏmar E. Khettáb, of Ŏthmán, of Ăly, of the prophets, of great men in the religion, of Durwayshes, of angels, of Jabryl, of the Qorán, of Praise, of the Kăbah, of Madynah, of the throne of God, of the chair, of the resurrection, of paradise, of the world, of the seasons, of heaven, of the earth, of morning, of night, of the sun, of the stations of the sun in the signs of the zodiac, of the moon, of the halo, of the stars, of the mansions of the stars, of countries, of towns, of sweethearts, of cities, of forts, of places, of a king, of kings, of a diadem, of a throne, of a castle, of a house, of a Wuzyr, of meekness, of sages, of a physician, of a hero, of heroes, of a champion, of a coward, of a liberal man, of strength, of weapons, of a flag, of an iron helmet, &c. The whole book contains 260 articles, of each of which *synonymes* are given to the amount of 5 or even 10 and more.

2. انيس الشعرا This is another MS. of No. 1, also well bound in hard leather covers. L. 8·9 in., br. 5·2 in., th. 0·7 in. This copy was completed A.H. 1160 in the District of Chundah. There is no doubt that from No. 1 and No. 2 a perfect copy could be produced either for purposes of litho- or of typo-graphy.

3. انوار شرح مصباح در علم نحو *Lights of explanation to the Missbáh on Grammar.* Strongly bound in leather, very close black writing, but damaged by worms. L. 8·5 in., br. 5 in., th. 0·25 in. This is an Arabic commentary on the *Missbáh,* a tract on grammar, the words of which are overlined with red ink and explained sentence after sentence by the commentator, whose own hand wrote this MS., and whose name is Mahyuldyn Ebn Alshaykh Esháq Ulssiddiqy. It consists of five chapters:—I. Technical terms of grammar; II. Regents, &c.

4. شرح الفيه در علم نحو. *Commentary of the Alefyyah on the science of Grammar.* Arabic MS., in hard leather covers. L. 9·5 in., br. 4·2 in., th. 0·6 in. Here the text of the Alefyyah is in red ink and is followed by the commentary; but as the work is well known and has been printed at Bulaq in Egypt also, and as the splendid edition of the Alefyyah by Baron De Sacy, with his own notes, is easily procurable, MSS. of it must henceforth be regarded as mere curiosities.

5. آمدن نامه در ترکي و فارسي. *The Amdan-namah in Turkish and Persian.* In hard leather covers. L. 7·9 in., br. 5·3 in., th. 0·4 in. This is a book of conjugations. There is a preface in Turkish verses; after that comes a prose introduction in Persian; then come the interlinear conjugations through all the tenses and persons, the upper line being always Turkish and the lower Persian, but, as no grammatical rules are given in either language, the book may be used for memorizing, either by Persians or Turks. The last nine leaves of the book are occupied by the following vocabularies :—The sky, and phenomena connected with it; the earth, animals, man, weapons, pronouns, and various other things.

6. آمدن عربي فارسي وهندي *The Amden in Arabic, Persian, and Hindy.* This MS. was completed at Hyderabad in the Nizam's Dominions on the 8th Dhulhejjah A.H. 1213. L. 8·1 in., br. 5·8 in., th. 5 in. This MS., which is a book of conjugations like No. 5, is most beautiful and well-preserved, although there are no attempts at caligraphy. The 1st line is always Arabic, the 2nd Persian, and the 3rd Urdu, and the verbs thus conjugated are not less than 252 in number, and about 9 or 10 paradigms of each verb are given in the 3rd person only. The total number of leaves is 109. The few rules given in the Persian preface are too trifling to deserve mention.

7. برهان قاطع *Burhán Qattă.* On good European paper, beautiful writing, all vocables and headings in red ink; strongly bound in leather, in very good condition, and in some places with marginal additions. L. 11·8 in., br. 8 5 in., th. 1·8 in. This is a well-known dictionary, but much more copious than the lithographed copies sold in the bazars. The best and largest copies are those lithographed by the H. E. Company, A.H. 1248, which are now scarce; but no Arabic words occur therein, just as in all the other copies. This dictionary was

compiled in the Dakhan, by Muhammad Husayn, whose poetical *sobriquet* was Burhán, A.D. 1660, during the reign of Sulttán Ăbdullah Quttubsháh, from some older dictionaries which are still held in high esteem, *e.g.* the Farhang-i Jehángyry, the Ssehah, and others. This MS. was written by Mulawy Ăbd-ul-Karym, inhabitant of Surat, but more particularly of Junaghur, A.H. 1229. The addition to this MS., consisting of 19 pp., but not existing in the lithographed copies, is the Preface to the Farhang Rashydy, which contains very interesting philological remarks on the Persian alphabet and language.

8. قواعد زبان تركي *Laws of the Turkish language.* This is an Arabic MS. which may be called a Grammar of the Turkish language. The author's name is Ebn Muhammad Ssáleh, and he appears to have been a perfect master of both languages. The writing is very fine, and the MS. is bound in leather but somewhat loose. L. 8·2 in., br. 6·3 in., th. 0·3 in. The first eight chapters are about the verb, *i.e.* the infinitive, the imperative, the prohibitive, the past, the aorist, the agent, the sign of negation, and the sign of the plural. The interlinear character prevails throughout the whole book, and the Turkish line is, for the sake of distinction, given in red ink. The examples are likewise numerous. There are also various kinds of short vocabularies, *e.g.* about dress, about men, animals, insects, birds, the sea, the earth, the sky. Words or rather adjectives of increase, diminution, &c.; colours. Lists of defects, of things pertaining to a house, weapons, fruits, cereals, milk, and its products; trades. Treatise on pronouns of various kinds, of governing particles. Numerals; vocabulary of words common to the Turks and to the Arabs. Days of the week. The conclusion consists of easy Turkish and Arabic phrases, but there is no date given when the MS. was written.

9. جواهر العلوم *The jewels of knowledge.* Black writing, tolerably distinct, and not much damaged by worms; headings in red ink, strongly bound in red leather. L. 7·7 in., br. 4·5 in., th. 0·5 in. This may be called a Persian grammar in the higher sense of the word; it contains no declensions and conjugations, but various other grammatical and rhetorical points. It treats moreover on the property of almost every letter of the alphabet separately, and gives also a regular treatise on prosody in every detail, with all the metres. The second portion of the book is fully devoted to the explanation of the various figures of speech used in poetical and prose composition. The author of this treatise was Khaját Mărnf E. Khaját Músa. The

date of the composition of this treatise is embodied in the words بنا كعبه ثاني نهاد ابراهيم but it does not appear when this copy was made.

10. جواهر العلوم *The jewels of knowledge.* Another copy of No. 9, but the writing is better; the leaves however are loose; every page is enclosed in a red frame of two lines, except a small portion of it at the end. This MS. was written A H. 1197.

11. جامع الغموض در نحو *Jámă al-gămúdz on grammar.* In excellent condition; the writing, although not nice, is distinct enough. Good binding in leather covers. L. 9·1 in., br. 7·2 in., th. 1·4 in. This was a very large treatise on Arabic grammar here rendered into Persian and commented upon by an Indian Moslem, Ăbd-ul-naby, the son of Qádzy Ăbd-al-rasúl, from Ahmednuggur. Large as the MS. is, and long as the rules are, nobody could ever learn Arabic from it, either to speak or to understand the language; it is so unmethodical and unpractical, but is good for learners who have already acquired some knowledge of Arabic from better books. This MS. was finished in Bombay A.H. 1226, by the copyist Hájy Ahmad.

12. رساله مختصر نحو *Short treatise on grammar* [inflection]. Negligent Shekestah, somewhat damaged by worms, but well bound in leather. L. 9 in., br. 6 in., th. 0·05 in. This is a small Arabic MS. on Arabic grammar, but as there are sometimes whole pages without any diacritical points, and the blank spaces left here and there for headings have never been filled in with red ink, it will not be much coveted. There is no date.

13. رساله مايه عامل وشرح عوامل وهدايت در علم نحو *A treatise on the hundred governing particles, a commentary to the same, and a guide to the science of grammar.* Arabic MS. very nicely and carefully written throughout, with all the headings in red ink. L. 8·4 in., br. 6 in., th. 0·55 in. The first part contains in 14 pages an account of the 100 governing particles of Arabic grammar, with short notes in Persian between the lines, made afterwards by some reader. Then come pp. 5 of Persian explanation. After that follows the detailed account of the 100 particles in Arabic. The author's name is Emám Ăbd-al-qáder E. Ăbd-ul-rahman Al-jorjány; this treatise is called *Sharh ăwámel, i.e.* Commentary to the governing particles. The next treatise is the *Hedayat-al-nahú, i.e.* Guide to grammar. This describes as usual the three parts of speech, *i.e.* noun, verb, and

particle; it treats also on the conjugations and on defective verbs. This MS. was copied A.H. 1223.

14. رساله صرف در فارسي و تصريف در عربي *A treatise on Ssarf in Persian and on Tassryf in Arabic.* Various kinds of writing, some damaged by worms; in hard covers. L. 6·3 in., br. 3·7 in., th. 0·2 in. The first is an Arabic grammar written in Persian prose; the second treats the same subject in rhymes and appears to be a good one; it also interrupts the verses in order to show now and then the conjugation of a verb through a tense. The last part is in Arabic, and teaches the conjugation of verbs in detail throughout every tense and person, but as it is loose a portion of it has become confused. No date.

15. رساله منظومه در نحو *Versified treatise on the science of grammar.* Writing distinct, all the headings in red; binding loose, in bright red covers with gilded frame on each. L. 7·1 in., br. 4·7 in., th. 0·3 in. This appears to be a nice treatise in Persian verses on the rules of Arabic Grammar. The author's name is Ebráhym. No date.

16. رساله شرح هدايت النحو *Commentary to the Hedayat-al-nahú*, *i.e.* Guide to grammar. Arabic MS. in a very distinct hand, slightly damaged by worms; in good leather binding. L. 8·4 in., br. 6 in., th. 0·5 in. The author of this commentary, Yusuf E. Ab-ul-Qásum Alhusayny, surnamed Lahory, says that as he had seen most texts elucidated by many commentaries except the short one called *Hedayat-al-nahú* (see No. 17, and also the last portion of No. 13), which no one had explained, it occurred to him that he might facilitate the studies of beginners by writing this commentary. This duty the writer has fulfilled and has given very copious observations; these however are not very intelligible, unless read in connection with the original text, because here only a phrase, and very often merely a single word, of it is given with the letter *mym*, the initial of *Matan* (text) prefixed, and after it *shyn* the initial of *Sherh* (commentary). It must however be observed that the latter portion of the work is entirely free from this constant medley of text and commentary, and that nearly the whole of the just-mentioned last section treating on the verb is also free from it, and may with advantage be perused quite independently from the original text, fragments of which are no longer quoted as before. This MS. has no date, but a later owner has affixed his name with some remarks in Persian, and the date A.H. 1246.

17. رسالہ هداية در علم نحو *The Hedyat-al-nahú, i. e.* Guide to grammar. Arabic MS., caligraphical writing, containing only 5 lines in each page, enclosed by a frame of two red and a blue line, damaged considerably, but not so as to injure the writing, because large margins have been left. The first few pages have no frames, and the covers are of hard leather but loose. L. 8·5 in., br. 5·4 in., th. 0·5 in. On comparing No. 16 with this MS. I found it to be the commentary to No. 17, which is complete but has no date. It may be recommended as good, but may be read in connection with No. 16 to better advantage.

18. رسالہ در علم نحو *Treatise on the science of Grammar.* Arabic MS. in extremely plain writing, with 9 lines on each page, quite uninjured and well bound in leather. L. 7·4 in., br. 4·5 in., th. 0·1 in. The author of this little book was Sheykh Muhammad Sujáwandy, but he has treated his subject in so brief and imperfect a manner, that it may, at the utmost, claim to be a mere sketch of some rules about the noun and the particles with a few other remarks, but not a treatise on grammar. There is no date.

19. رسالہ صرف *Resalah Ssarf, i. e.* Treatise on the declensions and conjugations. Distinct writing but bad worm-eaten paper, also injured by damp. Good leather binding. L. 7·1 in., br. 4·5 in., th. 0·2 in. This MS. treats on no other subject except Arabic declensions and conjugations with Persian explanation. It is good for beginners only. This MS. was completed A. H. 1210.

20. مصباح النحو *Messbáh-al-nahú, i.e.* Lamp of grammar. Arabic MS., distinctly written in 7 lines on each page, a little damaged by worms, and well bound in hard leather. L. 8·3 in., br. 5 in., th. 0·2 in. This is an abridgment of the grammar of Abubekr Alqáher, and is divided into five chapters as follows :— Grammatical technical terms, one chapter. The various kinds of regents, three chapters. The variations of termination. This MS. was copied at Ahmednuggur A.H. 1163.

21. رسالہ ترکیب مایہ عامل در نحو *On the* 100 *governing particles of Arabic grammar.* Arabic MS. Beautiful writing, very slightly touched by worms; well bound in leather. L. 9·7 in., br. 7·5 in., th. 0·3 in. This is a valuable treatise, and perfect in its kind, except that a few trifling blanks are left on the first two pages, which ought to have been filled in with red ink.

The subject has been treated well, and illustrated with phrases to show the government of the particles. There is no date.

22. شرح زنجانی *Commentary to Zanjány.* Arabic MS. Very distinct writing, each page enclosed in a frame of two red lines; considerably damaged by worms in several parts; binding of hard leather but torn on one side. L. 7·1 in., br. 4·5 in., th. 0·5 in. The author, Muhammad Zanjány, wrote a treatise on inflection, *i.e.* on the declension of the noun and the conjugation of the verb; this is here commented upon; the text is always given in red ink fully without any etceteras, and then commented upon, so that there is no necessity for possessing a separate copy of it. This MS. was written at Aurungábád A.H. 1088.

23. صراح جلد اول *Sserâh, Vol.* 1. Arabic MS. Distinct writing, somewhat damaged by worms; binding hard and good; some pages are loose. L. 8 in., 5·8 in., th. 1·4 in. This is a dictionary of the Arabic language explained in Arabic, with here and there a Persian elucidation. It was composed by Muhammad B. Ŏmar B. Khâled, surnamed Jumál the Qurayshy. The proper title of this MS. ought to be *Ssehhah al-luğat,* "The corrector of locution." Authorities and passages from the Qurán, as well as idiomatical expressions, are quoted to elucidate many words; but to make this book handy for use a red line ought to be over each word, or it ought to be at the beginning of a line as in European dictionaries. The arrangement of all the vocables of a whole work running without a stop, which entails the necessity of hunting about in the text, is very tedious.

24. صراح جلد ثاني *Sserâh, Vol.* 2. Same as No. 23. L. 7·8 in., br. 5·6 in., th. 1·3 in. This is the companion volume to the above; it continues the letter ص where the former left off, and goes to the end of the alphabet. This dictionary is chiefly remarkable for words used in ancient Arabic, many of which can be found neither in modern books nor dictionaries. Indeed this work would be quite useless for persons merely aiming at a colloquial knowledge and desiring to read the literature now current; whilst it is precious to those who are fond of old authors. This MS. was copied A.H. 1095.

25. فرهنگ لغات دساتیر بخط ملا فیروز *Dictionary of the words occurring in the Desátyr; in the handwriting of Molla Firuz.*

Careful writing on good paper, with very slight marks of worms. Bound in elegant covers, of bright red leather with gilded ornaments. L. 7 in., br. 4 in., th. 0·4 in. All the Desátyr words are written in vermilion colour, so they can be easily found, although the book runs from beginning to end without a stop or new paragraph; it contains pp. 178, and was written the 7th of the old month Asfandarmad A.Y. 1185; A.H. 1231.

26. فرهنگ لغات دساتیر و فهرس چهار طبقه سلاطین فرس و طالع عالم *Dictionary of the words occurring in the Desátyr, and list of the four dynasties of old Persian kings, and the horoscopes of [celebrated men of the whole] world.* Writing by several hands, some beautiful, some worm-eaten; well bound in leather covers. L. 7·8 in., br. 6·1 in., th. 0·3 in. The Dictionary of the Desátyr words is the same exactly as in the preceding number, but has no date. After this comes a little poem, occupying pp. 9, of a rambling kind; praising God, and various prophets of different religions. The list of the ancient sovereigns of Persia begins with the Pishdádians, and consists of bare names with a line or two of remarks. Then come the Kayánians, Ashkánians, and Sásánians. The next piece consists of pp. 24, and describes the pilgrimage of Hárún Al-Rashyd to the tomb of Nushyrwán, which appears to be not only a plausible, but even an authentic narrative. The last is the book of horoscopes, with a diagram to each. This appears to be another copy of the *Ttálă-i-ăálum* registered under I. 61 (q. v.). This copy was made A.H. 1214.

27. فرهنگ لغات تركي و فارسي *Turkish and Persian dictionary.* Careful writing, not injured by worms; well bound in strong leather covers. L. 8·6 in., br. 6·2 in., th. 0·8 in. The author of this dictionary was Myrzá Ăly Bakht, whose poetical surname was Atzfary, wherefore this dictionary is called *Farhang Atzfary.* It begins with a short outline of Turkish grammar in Persian, and is divided into two parts, Persian-Turkish and Turkish-Persian. There is no date. The words are all nicely arranged according to the alphabet, and written in vermilion, whilst the explanation is in black ink.

28. فرهنگ جهانگيري *Farhang-i Jehangyry.* Distinct writing, with all the words explained; written in vermilion colour; each page enclosed in an interior and exterior frame, the former of two red and one blue, and the latter of one red line, and distance

between the two frames about one inch. L. 9·7 in., br. 6·1 in., th. 1·5 in. This copy was finished A.H. 1115 and is complete, but the pages are all completely loose within the covers, which are of hard leather and still good. Several copies of this work exist also in Europe, but it has not yet been printed, although it is acknowledged to be very valuable.

29. فرهنگ جهانگيري *Farahang-i Jehángyry.* Distinct writing by two different hands; somewhat damaged by worms; all the words explained are written in vermilion. Strongly bound in covers of white leather; pp. 896. L. 11·4 in., br. 6·5 in., th. 2 inches. This copy was made A. H. 1228. This is another MS. of No. 28, but from its size its contents appear to be larger; there is also some difference in the arrangement of the appendices between these two copies of this dictionary.

30. قاموس المحيط يعني لغات عربي *The ocean, i.e. Arabic dictionary.* Arabic MS., careful writing, not injured by worms; strongly bound in hard leather covers. L. 13·9 in., br. 8·9 in., th. 1·5 in. The words to be explained are in vermilion, and the explanation in black ink: all in Arabic. This MS. was made in the port of Broach, in Gujarat, A.H. 1030. This dictionary is well known; it has been lithographed and typographed.

31. كنز اللغات *Treasure of words.* Arabic dictionary with Persian explanation; careful writing, somewhat damaged by worms; binding good hard leather. L. 11·3 in., br. 6·6 in., th. 1·8 in. This dictionary is not scarce; the author's name is Muhammad B. Ăbd Alkháleq B. Mărúfa; as it is not large, it is very handy for use by beginners, who will have no difficulty in reading the Arabic words, all of which are in vermilion and are distinctly given with all the marks; the Persian is also very plain. There is no date.

32. كنز اللغات *Treasure of words.* Arabic-Persian dictionary. Distinct writing, slightly injured by worms. L. 9·2 in., br. 7·2 in., th. 1·3 in. On comparing this with No. 31 they will be found to be exactly the same work. This MS. was made A.H. 1072.

33. منتخب كنز اللغات *Selection from the Kunuz-alloğát.* Tolerably good writing, somewhat worm-eaten; well bound in hard leather. L. 9·8 in., br. 5 in., th. 0·4 in. This is an abridgment of the dictionary registered under Nos. 31 and 32; it may prove useful to beginners. Here also every Arabic word has its signification given in Persian. There is no date.

34 معني لغات ديوان حافظ و رساله شجرة الهيه Two kinds of writing; considerably worm-eaten in some parts; binding of hard leather, good. L. 8·8 in., br. 5·1 in., th. 0·45 in. The first portion is a *Dictionary to the Dywán of Háfetz*. Here the odes are taken up one by one, *i. e.* the difficult words in them, and explained alphabetically in a brief manner; only beginners can find information here, and for them it is excellent. This copy was made in the year 41 of the reign [of ?], and the author's name is Muhammad Săd. The second tract enters, after some preliminaries, on a demonstration of the existence of God and His attributes. Bad acts are not attributable to God. Men are free agents. The 99 names of God explained. Demonstration that Muhammad is a true prophet, and of other points of the Muhammadan religion. No date.

35. لطايف اللغات يعني شرح لغات مثنوي معنوي Written by several hands, and by some rather negligently; damaged in some places by worms; binding good, of hard leather. L. 8·9 in., br. 5·6 in., th. 0·4 in. This is a *Dictionary to the Mathnavy Mănuwy*. Here also the alphabetical arrangement is followed. The author's name is Ăbdullah Kabyr Nyrúzy, who states that he used several dictionaries as sources in the composition of this work. The book could be of no use to advanced scholars just like No. 34. It was copied A.H. 1157.

36. معني بعضي لغات و لغات گلستان و سكندر نامه و رساله عروض Various kinds of handwriting; in the latter part worm-eaten; somewhat loose in the covers; binding hard, of green leather. L. 9·1 in., br. 5·7 in., th. 0·35 in. The first part is an alphabetical *Dictionary of Persian metaphors* and of other words, which however does not go further than the beginning of the letter *ra*. The next book is a *Dictionary to the Gulistán*, which explains only the hard words, according to the order of the chapters, and is complete. The next is an *Abridgment of the Sekandarnámah of Netzámy*, in which some verses are retained, but the greater portion has been condensed into prose, keeping only a few verses here and there. This is not quite complete. The rest of the treatise is by Ab-ul-mutzaffer Myrzá Muhammad A'mán Turkhan, and is not a treatise on prosody, as the label on the book indicates, but of the various figures of speech and artifices used in poetry, consisting of a few pages only. Then comes a *Dictionary* of difficult words occurring in the Sekandarnámah, to which is appended a little grammatical tract on the permutation of letters, pronouns, and other matters, but after-

wards developes itself into versified rules. Then comes a little tract on rhyming, with a vocabulary attached, which goes briefly through the whole alphabet. The last few pages consist of scraps and verses written topsy-turvy.

37. منتخب اللغات شاهجهاني *The Sháh Jehány selection of words.* Distinct writing, all the Arabic words in vermilion and the Persian explanation in black; not damaged, well bound in strong leather covers, but some pages are loose. L. 12·5 in., br. 8·4 in., th. 0·8 in. This excellent Arabic dictionary is an abridgment of the celebrated Qamús of Firuzbády, and was compiled during the reign of Sháh Jehán; it is known by the name of *Muntakhab*, and to be had for Rs. 5 in every bazár, lithographed. This copy was made A.H. 1046, long before the invention of lithography.

38. موید الفضلا *Assistance of the Excellent.* Good writing, on strong paper, not damaged, and well bound in hard leather covers. L. 11·1 in., br. 6·8 in., th. 1·4 in. This is a large dictionary of Persian words which are not generally known; it is compiled from various other dictionaries, such as the Sseráh, the Táj, &c., and contains also foreign words occurring in Persian authors, *e.g.*, Greek, Samarqandy, Ma-wará-al-nahr, Turkish, &c. The explanation is also in Persian, and the compiler, Muhammad Lád, states that he marked the words with the initials of the works and dictionaries whence he took them, and gives a regular list of these authorities, with their abbreviations: but on examining the book itself no such marks occur, and it is quite possible that the copyist who made this MS. had omitted them, or had perhaps been ordered to do so by his employer. This dictionary is good enough in its kind but is of no extraordinary value. It is complete, and was copied in the port of Cambay, A.H. 1220.

39. كتاب مثليات *Dictionary of proverbs.* Distinct writing, on badly worm-eaten paper, well bound in hard leather covers. L. 8·6 in., br. 5·1 in., th. 0·05 in. The author of this little collection does not reveal his name, but he has divided it alphabetically into 28 chapters. Some of the proverbs are very good, and all are short. No date.

40. مصباح در علم نحو *Lamp on the science of grammar.* Arabic MS. Distinct writing, very slightly damaged by worms, well bound in hard leather covers. L. 7·2 in., br. 4·4 in., th. 0·5

in. This is an abridgment of the grammar of Ăbd-al-qáher Jorjány, but the abbreviator is reticent of his own name. The subjects treated are the technical terms, the regents and inflections, in a brief manner; and this is perhaps the best method for the instruction of beginners, whose progress is generally retarded by the confusion which many rules produce in their heads. There is no date.

41. مراح الارواح در صرف *A treatise on conjugations, called Maráh Allaruwáh.* Arabic MS. Distinct writing, somewhat worm-eaten, well bound in hard leather covers. L. 10·1 in., br. 5·6 in., th. 0·2 in. The author's name is Ahmad B. Ăly B. Masŭud, who treats of the conjugation of verbs and also on verbal nouns, but touches no other part of grammar. The book is good enough in its kind. No date.

42. شرح نصاب الصبيان *Commentary to the Nessáb-al-ssibyán.* Distinct writing, well bound in leather boards. L. 7·1 in., br. 4·6 in., th. 0·7 in. These are instructions for Persian children who learn Arabic. One *Nessáb* of another kind has already been registered, **I.** 36; here a line is given from it and commented upon with the vocalization pertaining to the letters of every word used, which proceeding occupies most of the space. No date.

43. شرح نصاب الصبيان *Commentary to the Nessáb-al-ssibyán.* Tolerably good writing, on bad paper; loose in the covers, which are of hard leather. L. 8·5 in., br. 5·5 in., th. 0·3 in. This is merely another copy of No. 42, written A.H. 1128.

44. نفايس النفوس *Encyclopædia of all human knowledge.* Very distinct writing; the pages are loose in the covers, which are of leather and old. L. 12 in., br. 7 in., th. 2 in. The author, Muhammad B. Mahmúd Allamely, professes to treat every science, and the following is an outline of the contents:—The science of writing, of words, of grammar, poetry, rhetoric, and composition. Ordinances of the religion, the nature of God, his creations; prophets. The science of interpreting the Qorán, and a treatise on theology. History, philosophy in all its branches, such as logic, metaphysics, &c. Mathematics, arithmetic, geometry, astronomy, and music. Medicine, with all its divisions. Alchemy, talismany, physiognomics, astrology, virtues of gems, veterinary and game-bird medicine. Mechanical arts, agriculture. Science of prognosticating from the

breath, as practised by the Hindus. Astronomy, dialectics, Hindu arithmetic, algebra [Jabar wa muqábelah] with equations; mensuration, weights; science of astronomical tables and nativities, travels, astronomical observation, the astrolabium, figures of the stars, geomancy, mechanics, instruments of war, games, *e. g.* chess, Shăbdah, &c. There are numerous Arabic passages interspersed with the text, and many quotations from the Qorán. No date.

(III.)

ENSHA', *i.e.* LETTER-WRITING, COMPOSITION.

1. بدايع الانشاء يوسفي *Badayă-allenshá Yusufy.* In hard leather covers. L. 8·7 in., br. 5·8 in., th. 0·4 in. This little book consists of a selection of various short pieces in prose and poetry, intended to serve as models of composition; it is not paged, nor can the age of the MS. be ascertained; it is somewhat damaged by worms, and some annotator has written under many words their synonymes in common expressions, *e. g.* سالک "a traveller" is marked رونده راه "who goes on the road," &c. There are also models how to address by letter various kinds of personages according to their dignity; and specimens of various kinds of letters.

2. انشاي نامي از خوند مير *Enshá of Ğayáth-al-Dyn Ben Hamám-al-Dyn, surnamed Khondmyr,* which is also called *Námah Námy.* Bound in leather, but loose. L. 8·8 in., br. 5·5 in., th. 0·7 in. This MS. was completed on the 26 Rabĭ, A.H. 1160, originally, but has since that time undergone changes; now the writing consists of at least five different hands. The contents are analogous to No. 1, and consist of letters written to various persons, with their replies. In the beginning a short history of the art of writing is given; after that the models of letters begin, first to kings and to men of high standing in the religion. There are also letters which had actually been copied from originals sent to certain personages.

3. انشا و رساله ديگر در تركي *Enshá and another tract in Turkish.* Hard leather covers, but the book itself is loose; writing good. L. 7·8 in., br. 5·4 in., th. 0·5 in. Models of letters in the Turkish language; the headings are in red ink, and over certain words distinct characters are placed, so as to facilitate the reading of the text. The other tract, also in Turkish, alluded to in the title, is, however, quite carefully and legibly written, but its end is wanting; it is of no importance and contains some questions concerning which some Mullahs have given their Futwahs or decisions.

4. مجموعه انشاء *Summary of letter-writing.* Bound in hard covers. L. 9·5 in., br. 5·5 in., th. 0·2 in. The irregular

penmanship of this pamphlet may be called a curiosity; not two pages resemble each other, and the writing is scattered about in the most extraordinary way; each page contains four or five paragraphs, one written so as to begin from a corner and each line getting larger till the writing constitutes a triangle; then another piece slanting from the contrary direction. This is rather a scrap-book of all sorts of little bits of prose and poetry than an Enshá; written by various hands.

5. بدايع الانشا يوسفي *Badayă-allenshá Yusufy.* Loose, hard leather covers. L. 7·9 in., br. 4·5 in., th. 0·5 in. This is another MS. of No. 1. It is in three kinds of handwriting, and about 20 leaves in the beginning are torn in two.

6. كتاب انشاء *Book of Composition.* In good condition, hard covers of leather. L. 10·3 in., br. 6·6 in., th. 1·3 in., without the covers. The author of this book was Mahmúd Ben Ahmad Alhasan Alfáryáby, who composed it at Jellalabád. The models of letters given are longer than any given in the Enshás hitherto reviewed.

7. انشاي ميزر طاهر وحيد وساقي نامه مولانا ظهوري و ابيات متفرقه *The Enshá of Myrzá Ttáher Wohyd, the Saqy námah of Mullána Tzahury, and various distichs.* Bound in hard leather covers. L. 16·8 in., br. 9·5 in., th. 0·3 in. Nearly every page is enclosed by a golden frame of four lines closely drawn, and if verses happen to be within this frame the square surrounding it is used for a commentary to explain the difficult words, and this space is likewise enclosed by a quadrangular frame. After the verses come prose pieces, among which is also an account of a tactical game, called *ğáleb wa mağlúb* (the conqueror and the conquered), and after it a few paltry pieces. Then comes the *Enshá of Myrzá Ttaher Wohyd* mentioned in the title-page. This contains various specimens of letters, some of which may be considered fair specimens of diplomatic correspondence. There are all sorts of letters, of congratulation, condolence, &c. Then comes a brief view of the Sulttáns of the Ssafuwy dynasty, and prefaces suitable for various books, and the latter part of the MS. is full of vagaries, having the writing in various directions. There is no date nor marks of the pages.

8. انشاء عبد الله مروايد و انشاء مخدوف الحروف از حرف الف تا ياي تحتاني و افسانر تاج الملوك و نسخه هفت حكايت وغيره *Ensháy Ăbdullah Marwáryd, and an Enshá arranged according to the*

letters of the alphabet, and the story of Taj-al-mulúk, with the book of eight stories, and others. L. 8·7 in., br. 5 in., th. 1·2 in. Bound in hard leather covers, in good condition; not paged; writing all in one hand but not elegant. The *Enshá* mentioned first in the title is the largest, and occupies almost one-half of the MS., but does not contain actual epistolary correspondence; all the pieces are rather statements made about some events that happened, declarations of victories, of appointments, &c., and most of them bear the title of *Nyshán*; this part of the MS. was finished on the 22nd Ramadzán, A. H. 1088. The next portion, *i. e.* the alphabetical, contains representations of various cases in the first chapter, and in the second it has letters also running through the whole alphabet. The next is a tale, called *Ăjubah ruzgár*, The Marvel of the Age, and the date of its completion may be found by computing the numerical value of the words *Qissah Náder*, "rare story." There are three more stories in this MS.; they occupy the last portion of it and have no titles.

9. انشا ناقص *Enshá náqess.* Incomplete Enshá without a beginning, six blank leaves about the middle, but not defective at the end. It is altogether in prose, without any regular headings, which always consist only of the word ايضا when a new model of a letter begins. Soft leather covers. L. 8·9 in., br. 4·5 in., th. 0·3 in. This MS. is worm-eaten, loose, and has no date.

10. انشاي نظامي سمرقندي *Versified Enshá of Samarqandy.* This MS. is in very good condition, and bound in hard leather covers; in some parts the columns are almost like a chessboard, and the squares are filled in writing. L. 11·6 in., br. 7·8 in., th. 0·4 in. This MS. consists of 146 leaves. The introduction contains the titles by which kings are to be addressed, and also other high personages of civil or religious high stations. Then follow models of beginnings, and compliments in Arabic and Persian. There are also 15 blank leaves in which the chessboard squares have not been filled in with writing. There is no date nor name of the author.

11. مكتوبات بندگي *The letters of Bandgy.* Hard leather covers, good writing. L. 8·4 in., br. 5·6 in., th. 1·2 in. The beginning and the end of this MS. are wanting, but the red headings show that there are at least one hundred letters in it—indeed the book goes beyond that number; each letter is addressed by the author to his brother Shams-al-Dyn, and is in prose, but contains a story, a distich, and perhaps even an Arabic quotation now and then. From the following abridged

extract it will appear that the author was imbued with Ssofy doctrines: "The first degree which a disciple attains is that of the law, and when he has fully attained it he leaves it and the Ttaryqat appears to him, and leaving which, the road to Haqyqat (truth), which is the road of the soul, is shown to him. The Sheykhs of the Ttaryqat (may God reward them!) have divided the road of the disciples (Muryds) into four stations, and have stated that unless a disciple passes through these four stages he cannot attain his object. 1st station, the world of humanity; 2nd station, the world of the kingdom (Malkút); 3rd station, the world of the Jabrút (power); and 4th station, the world of the Deity, &c." The epistolary style is here chosen, on the same principle as Europeans sometimes do when they write on many subjects not admitting of continuous treatment.

12. جامع القوانين و انشاء صبيان *Collection of laws, and Enshá of children.* In good condition but on shabby paper, and not very nice writing; every page, however, is enclosed in a frame, and the volume is strongly bound in leather. L. 7 in., br. 4·1 in., th. 0·4 in. There are two books in this volume, as the title implies, but their contents are of the same kind, *i.e.* titles due to various persons, and specimens of short and long epistolary correspondence: there are no laws or rules worth speaking of, and both MSS. were written A.H. 1214.

13. خيالات خسروي و رساله درباب زراعت *Royal fancies, and a treatise in one chapter on agriculture.* Distinct writing, bad paper, worm-eaten, binding hard leather. L. 6·8 in., br. 3·9 in., th. 0·65 in. This is nothing but a letter-writer, with various specimens of epistolary correspondence of no great value. The next tract, purporting to be on agriculture, is written on thin and almost transparent paper, and in some portions rather negligently:—On food. Explanation of the various superficial measures used in agriculture. The Tenáb and the Begah, the weights. Description of the various Rabĭ grains in Persian, Hindi, and Telugu. Harify grains. Fruits and vegetables. The commerce of the Dekhan. A table purporting to represent the articles of commerce exported from various places. Silk trade in Bengal, Hyderabad, &c. This MS. was written A. H. 1203, A.D. 1789, as marked in the text.

14. رساله در معرفت خط و رساله درحل تقويم و رساله مجمع البحرين و تحفة المومنين و مباحث علم رسمي *Treatise on the knowledge of writing; another on calendar-making; another called*

Majmă ulkhayryn; another called Tuhfat almumanyn, and one called Mabáhath ĕlm rasmy. Writing of various kinds, somewhat damaged by worms, binding good hard leather. L. 8·6 in., br. 4·4 in., th. 0·3 in. The first tract, in distinct writing, with every page surrounded by a frame of red lines and divided into two columns, is all in verses, the preface excepted. It does not teach composition, but the mechanical art of writing, the preparation of black ink, choosing paper of various kinds, and the making of the Qalam. Instructions are also given how to copy, with special rules on the formation of the letters of the alphabet. This tract was composed A.H. 920, but when the present copy was made is not stated.—The second treatise teaches how to find the distance of the planets from the sign Aries, on which the construction of an almanack is based. The names of the months of various nations are enumerated. The various mansions and aspects of the planets are explained, as well as the division of the eighth sphere into 28 mansions, with allusions to some astronomical terms used by the Brahmans. This was written A.H. 1210.—The third tract, called *Majmă ulkhayryn,* or junction of the two good things [happiness here and hereafter], expounds various subjects according to Ssofy doctrines, and assumes, contrary to the usual number of elements believed by the ancients to be four, that they amount to five, and their names are also given in Hindi. The five senses, with their corresponding names in Hindi. The attributes of God. The usual division of the spiritual worlds according to the Ssofys into Násut, Malkút, Jabrút, and Llahút. Explanation concerning the light [of the illuminati]. Visions. Also other subjects pertaining to Ssofysm, *e. g.* the resurrection, are briefly touched, and the author appears to have borrowed some of his notions from the Hindu Jogys. This was copied A.H. 1216.—The fourth tract, called *Tuhfat almumanyn,* consists of pp. 8, and is only a portion of it, beginning with the 5th Tashkhyss. It treats of the small weights and of the large ones, with rules for the permutation, *e. g.* the Mithqál with the Dirhem, &c. Then come pp. 5 with the wise sayings of Galenus, Loqmán, Muhammad Samarqandy, Alexander, &c.—This is followed by an extract from the well known *Lylláwaty,* containing pp. 2, with a few paltry remarks on weights and measures. —The 6th (*i. e.* last) tract is again well written, with a frame enclosing each page, and an ornamental gilded drawing over the Bismillah. The last portion, named *Mabáhath ĕlm rasmy,* is of a religious character, and demonstrates the existence of God, first dogmatically and afterwards logically. No date.

15. رساله الايضاح و رساله انتخاب از لوايح قمر و حاشيه لوايح قمر و رساله در ذكر بلاد و غيره *A treatise called Allaydzáh, a selection from the Lowáyh Qamar, marginal notes to the Lowáyh Qamar, and another treatise about countries, &c.* Various kinds of writing, injured here and there by worms; binding good leather. L. 6·3 in., br. 4·05 in., th. 0·2 in. The first piece is in Arabic, on the way of facilitating the acquisition of learning, but it treats chiefly on primary instruction. It is good, but has found a place in this catalogue only because it is bound up in one volume with MSS. It was printed in London by the Tract Society, A. D. 1833. The next is a little treatise about the moon, its phases, mansions, settings and risings. Then comes a rather dirty-looking but legible piece without a beginning. It is geographical. Its most important portion appears to consist in the brief account of the manner in which a degree of the meridian was measured by order of the Khalif Mámún. The division of the earth into 7 climates is given. Then come the various countries, beginning with those about the equator. The city of Erem [now considered fabulous]. Zanj, Aden, Fás, Mekka, &c. Something is said about almost every Muhammadan city, even as far as Cordova and Toledo, once the seats of Sulttáns, and not even the rampart of Gog and Magog is omitted, but of Europe very meagre notices are given, and Britannia is dismissed with barely three lines; nothing is said of France or Germany, and Măshkah [Moscow] is mentioned as the capital of the Ssaqálabah [Sclavonians]. Distances of the celestial spheres from the earth, with the diameters of the planets, are given, with a few other remarks, and a small table with the positions of the signs of the zodiac on certain days of the year, and there the treatise ends. It was composed A. H. 969, and this copy of it was made A. H. 977.

16. عجب العجاب *Ăjab al-ăjáb.* Arabic MS., very fine writing, not injured by worms; well bound in hard leather covers. L. 8·1 in., br. 5 in., th. 0·8 in. This work is divided into three parts; the first contains correspondence of men of letters, the second of Sulttáns, &c., and the third of merchants. The author's name is Sheykh Ahmad B. Muhammad Al-yaminy. As the work is common and has been typographed in Calcutta A. D. 1813, nothing more need be said, although it is very valuable to persons desirous of acquiring a good epistolary style. No date is appended to this MS.

17. منشات چهار چمن با بعضي متفرقات از چندر بهان برهمن *Four Chapters of epistolary correspondence, and some scattered compositions of Chandarbhán the Brahman.* L. 8·1 in., br. 5·6 in., th. 0·7 in. Distinct but in some parts rather unpleasing Shekestah. The letters are all short; and the scattered compositions of Chandarbhán seem to be intended merely as specimens of oratory; there are also a few verses, and the end of the volume consists of mere fragments scrawled in all directions.

18. مكاتيب متصوفه *Epistles according to Ssofy doctrines.* Tolerably distinct writing, somewhat worm-eaten, the lower margin of the pages discoloured by moisture. L. 9·3 in., br. 5·05 in., th. 1 in. The author of this collection was Zayn-al-dyn Arby. The letters are in the following order:—On monotheism. On repentance. On reconciliation with foes. Renovation of repentance. Search of a spiritual teacher (pyr). The worthiness of a Sheykh. The intention of a disciple (muryd). On the Waly. The Waláyet. Miracle. The righteous. The lights. The eclipses. The tajally (illuminations). The wassúl (arrival). The salak and the majzúb (godly walk and divine attraction). The place of error of a pious man, or people in general. On external and internal covetousness. On the excellencies of prophets and saints. Origin of Ssofysm. Search of the Ttaryqat. Fundamental principles of Ttaryqat. On law and Ttaryqat; law and truth. On the regular initial occupation. Purification. The same in another statement. Intention, Prayer, Fasting, Legal Alms, Pilgrimage, Prayer, and the way to make it successful. Divine Service. The profession of Faith [Kalimat ttaybat]. Religion and honesty of the ŭrfán (*i. e.* who have made progress in Ssofysm). On the true profession of honesty. Thanks to Esllám. Secret thanks. Knowledge. Love of saints and of their followers. Characteristics of love. Seeking God. The road to God. Sayings and doings. On the company of Qádry Ssadr-al-dyn. First degree of a disciple. The principles of Muhummadanism. Moral meditation. Isolation. Purity of the way of religion. Piety. Truth. Good intention. Return (death). Connection with the ropes (of this world) and severance from them. Society of Ssofys. Service. Purification of bad morals. Instability of this world. Abandonment of the world. On felicity. On the night of power. On the spirit. The heart. Governing of the spirit. *Agonizing of the* spirit. On Indolence. Grief, Raiment. Entertainments. Retirement. Isolation from the people. On death, judgment, hell, and paradise. The MS. is not com-

plete, as it breaks off abruptly in the middle of a sentence, but, to judge from the context, not much of it can be wanting. No date.

19. دفتر اول منشات ابو الفضل *The first Duftar of the letters of Abulfadzl.* Pages loose, binding of good leather. L. 8·5 in., br. 4·8 in., th. 0·2. This MS. is written in a manner useful to students desirous of practising the reading of Shekestah. The letters of Abulfadzl have been typographed during the last century, and there are also lithographed copies. Written A.H. 1138.

20. منشات برهمن *Letters of a Brahman.* Tolerably good writing, somewhat damaged by worms, and loose in the covers, which are of hard leather. L. 8·8 in., br. 5 in., th. 0·2 in. The author introduces himself to the reader only as a Brahman, without mentioning his name. He states that he lived at the courts of kings and of other exalted personages, and mentions several works in prose and poetry composed by him. This book consists of petitions to great men, and the number of letters is not large. This MS. was written at Lahore by Chandarbhán in the 33rd year of the reign of Ăálumgyr.

21. مجموعه منثوره وصد کلمه امیر *A collection of prose, and the hundred maxims of Ăly the Commander of the Faithful.* Somewhat negligent writing, and, further on, slanting in all directions; worm-eaten, but well bound in hard leather covers. L. 9·8 in., br. 6·1 in., th. 0·1 in. These are merely specimens of conposition of the time of Ebráhym Ăádel Shah of the Dekhan, having no connection with each other, written by various hands, and containing paltry anecdotes. The same is the case with the pieces which follow after the next Bismillah. One of them contains, however, an account of the causes of solar eclipses, with two entirely correct diagrams, the one representing a solar and the other a lunar eclipse; after that, however, the MS. again becomes historical and religious, with passages from the Qurán having vermilion lines over them. The hundred maxims of Ăly (which have already been mentioned elsewhere) are given in Arabic, with a paraphrase in Persian beneath each of them. Written A.H. 1131.

(IV.)

HISTORY, BIOGRAPHY, GEOGRAPHY, TRAVELS.

1. ائين اكبري *The Institutes of Akber.* Complete copy, but without a date when it was written, in good condition, hard leather boards. L. 12·6 in., br. 8·5 in., th. 1·2 in. The only peculiarity of this MS. is that it contains two diagrams; the one is a machine-wheel for boring and cleaning muskets, whereby the operation is simultaneously performed on sixteen of them, and the other is a representation of the world according to the ancient system. As this work is now being printed by the Calcutta B. R. A. S. in the Bibliotheca Indica, and is issuing also in an English translation of Prof. Blochmann, and as it is, moreover, well known from the old translations of Major about Gladwin, and others, it is no t necessary to say anything Dow, it here.

2. اشرف العنوان في معرفت نسب افغان *The best guide for ascertaining the genealogy of the Afğáns.* Hard leather covers. L. 11·8 in., br. 6 in., th. 0·25 in. The author of this work is Mujhar Ben Ãysa Dáwud Am, known by the name of Hamand Am. After a considerable discussion of various opinions about the origin of the Afğáns, the author says:—"Concerning the name Afğáns, that is the most plausible and the next to truth. what has been recorded in the History of Ferishta:" nevertheless the uncertainty still continues, and the opinion is refuted that the Afğáns are descendants of the Nabatæans; as well as that of Ab-ulfadzel, which he makes in the Akber-nameh, that the Afğáns themselves believe that they are descendants of the Jews. The positive belief of the author concerning the genealogy of the Afğáns is broached only, after the moiety of the book had been filled with vague dissertations, in Ch. III. headed—"The record of the fathers and ancestors of Qays, called Afğáns in Persian, and Bhotán in Hindy, in an ascending line to Isaac, Abraham, and to Adam." This is taken from the Tárykh Khánjehan (No. 9). The last 17 leaves of this MS. are filled with the titles and the descriptions of the books used by the author in the composition of this work as his sources. This MS. was finished the 7th Dhulhejjah, A. H. 1152.

3. آتشكده *Fire-Temple.* Hard leather covers, good writing, not injured. L. 11·7 in., br. 7·9 in., th. 0·8 in. This valu-

able work is not known to everybody, therefore it will be necessary to give some account of it. *First censer*, containing the biographies of poets and orators of ancient times; it is divided into one flame and three coals and another bright flame on the affairs of royal personages, princes of every country, Amyrs of high station among the Turks and elsewhere, &c. Here lists of the names of authors are given with their birthplaces and their poetical sobriquets (tukhalluss).—*First coal* about the sayings of eloquent men in Erán, and this coal is divided into five sparks. *First spark.*—Records of poets and eloquent men of Adarbayján and Ardabyl. *Second spark.* The poets, &c. of Khorasan. *Third spark.* Poets, &c. of Ttabaristan, Asterábád, Jorján, Rasht, Mazanderán. *Fourth spark.* The poets of Eráq; and this is divided into two rays, &c. From this abridged table of contents it may be seen that this work is what is in Europe called a bibliography of celebrated men. It contains also specimens of the poetry of the authors described; indeed the greatest portion of the work is poetical. Here and there descriptions of towns with biographies occur in prose, but all these pieces are short. Contrary to the usual custom of introducing himself to the reader in the beginning of his compilation, the author Waqf-ullah does so in the latter end of the book, where he states that he was born in the capital of Essfahán on the 20th of Rabi posterior, A. H. 1122, and gives a short biography of himself, after which come his own poetical compositions, *i. e.* his Yusuf and Zulaykhhah, some Qassydahs and Gazáls, all amounting to 24 leaves, where the MS. terminates, which was written A. H. 1224. This work is known in Europe.

4. تمر نامۀ هاتفي درنظم *The Temur-Námah of Hátefy, a poem.* Good hard leather covers, fine writing but damaged by moisture, so that it was necessary to renew the last fourth of the MS., which was lately done in an elegant hand, but without making a note of the date of the old or of the new MS. This is a celebrated book and well known, although not common; it is the biography and conquests of the conqueror Tamerlane, the lord of the two fortunate conjunctions (ssáheb-qerán), and conqueror of a very large portion of Asia. It is scarcely necessary to observe that this poetical account of the conqueror would be quite useless as a source of real history, just as the myths about Alexander are.

5. تحفة العالم *Tuhfat-ulăálum.* In good condition, leather covers and nice writing. L. 9·7 in., br. 6 in., th. 1·6 in. The

author, Ăbd-allattyf, surnamed Shustery, determined to write something about Shuster, and about all his relatives who are established in that region, and to present his work to the prosperous Nawáb Sayyid Ab-ul-qásem, whose title is *Myr-ăálum*. This account begins actually with the deluge, Tahumorth and Ferydún, then the building of the town of Shuster is described. Then the opinion of the English about the sun, and on the tides of the sea as they manifest themselves in Calcutta, is given.—Then comes a brief outline of the Kayanian dynasty of Persia, then of the Sasanians. The manner in which the Shadruán of Shuster was built. The buildings of the Farangis in Shuster; brocade of Shuster; Greek machines. The climate, the seasons; geographical latitude and longitude of Shuster. Description of *Ahwáz*. The cathedral mosque of Shuster. Description of *Madáyn*. How Esslám was introduced into Shuster. Description of various cemeteries. Mention of some authors, such as Sayyid Zayn Aldyn, Myr Sayyid Ăly Khorayry, and other great Sheykhs. The siege of Bossrah.—Some amatory verses by Myr Ăálum; he goes to Punah, in the British Dekhan.—The war of the English against Tippu Sulttán. A. H. 1214 Mir Ăálum appears to have been employed both by the Nitzám and the English in some political transactions. Again the merits of many Sheykhs are described, and Qassydahs inserted. The author goes to Bengal and also to Masqatt. Here an attempt is made to give a brief description of Europe in general, of France, of Italy, and of England. How the English obtained Bengal, and their manner of governing. Capital punishment among the English; their prisons. Gambling of Europeans. Medical science of Europeans. Astronomical science and some physical phenomena. Equestrian exercises, and an account of the stud of the E. I. Company. Names of the degrees of various Native officers. Various military affairs, *e.g.* giving the pass-word and cleaning the muskets. The monthly pay of the troops was in those times as follows: a private or Barqandáz Rs. 7, Nayk Rs. 7½, Havaldár Rs. 8, Subáhdár Rs. 9, Lieutenant Rs. 500, Captain Rs. 1,000, Major Rs. 2,000, Colonel Rs. 3,000, General Rs. 5,000, and loot was distributed according to the same scale. The love of justice of the English. Account of America or the New World; Pyramids of Egypt. The people of Yaman. Spain. The Dutch government. The countries of India. Doings of Alexander the Great in India. Description of Calcutta and of Bengal; the climate of the latter. Account about Lord Cornwallis. Mulawy Madan and Governor Hastings. Mr. Barlow, Churruk-Pujah. Elephant.

Fruits of trees. Sugar, peacock, parrot. Arrival of Sir John Shore in Calcutta; of Mr. Edmonstone. Medical treatment among Hindus.—Going to Lakhnow. Hunting among Hindu Rajahs. Again a Sketch of Humayoon and of other Emperors. Sómnát. Oil used by Hindu women. Description of Lakhnow; the manufacture of snow and ice. Description of Shah Jehánábád and its king. The Rajpúts. Benares. Governor Wellesley Bahadúr. The murder of Mr. Cherry. Jagernaut Sect suspending the breath. Account of Hyderabád. Case of *Mir Ăálum* and of *Moshyr Almelek*. The Báber dynasty of India. The Tuhfat ulăálum was completed A. H. 1216, and after that the author again returned to Hyderábád in the Dekhan, where he added a tract of eleven leaves to the Tuhfat, which is as unmethodical as the preceding MS.

6. تاریخ فوت کریمخان تا انقراض دولت زندیه *History of the decease of Karym-Khán till the destruction of the Zandy dynasty.* Good writing, in strong leather covers. L. 8·4 in., br. 6·4 in., th. 0·3 in. Karym Khán Zandy reigned after the murder of Nádir Shah till his own death, which took place A.H. 1191, at Sháyrz, and the interval from the demise of the latter till the rise of the Kajár dynasty is here treated of. Reign of Ăly Murad Khán; of Jăfer Khán, and his murder, &c. This MS. was completed A.H. 1223.

7. تاریخ فتح سند. *History of the conquest of Sind.* Bound in hard green leather covers, good writing, bad paper, slightly damaged by worms. L. 8·5 in., br. 5·7 in., th. 0·7 in. This MS. was written A.H. 1080, and a later owner has added on the last page A.H. 1184, and the history itself is brought down to A.H. 999 of the Emperor Akber. According to the fashion of that time, which was adopted by many authors to please the Emperor, the work has no Bismillah at its head, nor anything to the praise of the prophet; and it terminates with the complete subjugation of Sind under the sway of Jellal-uldyn Muhammad Akber. The work is divided into four parts as follows:—I. Conquest of Sind [for the first time] during the Khalifates of the Ommiades and the Abbassides. II. The Emperors of India who also possessed Sind. III. The Afgán dominion. IV. Occupation of Sind by the generals of Akber down to the period of the composition of this history. This record begins with A.H. 692, when Sind was yet under a Brahmanic government (which is discussed at some length), which was overthrown by the Moslems, but the recital com-

mences to be more attractive when Humayoon the father of Akber enters the theatre of war. The book embraces on the whole the history of about four centuries.

8. جواهرالتاريخ در بناي مكه مكرمه *The gems of history concerning the buildings of the noble city of Mekkah.* Bound in hard red leather, good writing, strong paper. L. 8·3 in., br. 4·7 in., th. 0·4 in. This MS. was written in Mekkah itself on the 25th Jomady anterior A. H. 1161. The author translated this book from the Arabic of the history of Mekkah, the establishment whereof, together with the building of the Kăbah, the sacred mosque, the edifices of the Abbassides, and other celebrated places, he describes. The book is divided into 12 chapters and a conclusion. This MS. may be considered as a guide to the city of Mekkah, but is far too short to be of any real value.

9. تاريخ خانجهان يعني مخزن افغاني ناقص و احوال بابا نانک هندو *History of Khán Jehán, i. e. the Afğán treasury, incomplete, and the affairs of Bábá Nánuk the Hindu.* Good writing and paper, well bound in hard red leather. L. 8·3 in., br. 6·1 in., th. 0·6 in. The history of the Afğáns is defective, but the last portion, which treats about the celebrated Sikh Guru Nánuk, and consists of 14 leaves, is complete. It is curious enough that not merely Europeans, but also nearly every Oriental historian considers the Afğáns to be descendants of the lost Jewish tribes, and here a great deal is said on that subject. Ttálút is said to have reigned 47 years, and is here considered their ancestor, but is as usual confused with Saul, who fights Jálut, *i.e.* Goliath, &c. But after getting out of the maze of Israelitish history our author becomes more clear, converts the Afğáns to Esllám and brings them into Afğánistán, whence they make various conquests in India; and with the reign of Sulttán Sikandar Ben Sulttán Bahlul Lody, who succeeded his father in the government, the detailed history of Afğán sovereigns may be said to commence, which is carried through but not very methodically, as the author mixes in many other things, and even some affairs concerning the Dekhan, down to A. H. 1023. The account about Nánuk has in its beginning some resemblance with the same in the Dabestán; nothing however about the tenets of the Sikhs is given, and concerning their struggles with the Moslems also not much is said, but the aid afforded them by Jankoji Sindhia, and by the Maráthás, who likewise helped them, is distinctly though briefly mentioned.

10. تاریخ بساط الغنایم در ذکرظهور مرتهه *History of the spreading out of the spoils, concerning the rise of the Maratha power.* Strongly bound in red leather, but damaged by worms. L. 8·8 in., br. 4·3 in., th. 0·5 in. The numerical value of the words بساط الغنایم is A.H. 1214, A.D. 1799, when this MS. was completed at Hyderabad by its author, Latchmy Naráyn, a native of Aurangabád. A list of seventy different families of Marathas is given, commencing with the Bhoslah, which being the most honoured is also described in detail. Origin and history of the Marathas. About Sywájy Bhoslah; Kheloji and other relatives of Sywájy are executed; petition of Sywájy to the emperor Ăálumgyr. Beginning of the government of Sanbhajy, after the demise of his father Sywájy. Sahurájáh. Rájáh Chunder Sen Jádu. Rájáh Setajy. Rájá Myr Bahadur. Maha Ráo Janojy Jeywunt Nebalker. The Banjárá tribe. How the Kokany Brahmans obtained ascendancy among the Maratha Bhoslahs, and how the latter were left aside. Reign of Ballájy Ráo, the son of Bájy Ráo Ebn Ballájy Beshnátha. Ămád-ulmulk marches, with the connivance of the Holkar Wajy Apa, to the Ját country. Ahmad Sháh Abdály arrives in Hindostan and kills Táptyl with Samaji Ráo, whilst Jankojy Syndhyah and Mulhár Holkar take flight. March of Sadáshyw Ráo Urf Bháu, with the cousins of Ballájy Ráo, and Beswás Ráo with his son from the Dekkan to meet Ahmad Sháh Abdály, and their getting drowned in the sea of annihilation. Bháu and Beswás Ráo prepare to fight Sháh Durány, but get killed with their whole army.

11. تذکرة الملوک *History of the record of kings.* Strongly bound in yellowish leather, but the writing is somewhat negligent and worm-eaten. L. 10·3 in., br. 5·5 in., th. 0·9 in. Total number of pages 466. The author of this MS., who was a courtier at the palace of Sháh Ăly Ăádil-Sháh of Bejápúr in the Dekkan, had, for the amusement of his patron, made an abridgment of six volumes of the Roudzat-ulssafá, and also of the seventh of the Habyb-ulsayr, and after that, in A. H. 1017, he composed this history of the Kings of the Dekkan. Beginning of the Bahmany dynasty in the Dekkan. Reign of Muhammad Sháh; of Mujáhed Sháh Balwand Bahmany, of Dádkeshah B. Mahmúd, of Muhammad Sháh, of Fyruz Sháh, of Ahmad Valy Sháh Bahmany. Arrival of Khowáj Jehán in the Dekkan. Reign of Ăllá-uldyn. Reign of Humayún Sháh Bahmany in the city of Bydar; of Muhammad Sháh and conquest of Ganjy. Accession to the throne of Mahmúd Sháh Bahmany. Record about Yusuf Ăádel-Khán. Yusuf Beg attains high

dignity; Yusuf Ăádel-Khán meets the Sulttán and is honoured by him. Reign of Sulttán Allá-uldyn the son of Yusuf Ăádel-Khán's daughter. Government of Esmáyl Ăádel-Khán. Conquest of Muhammadabád, *i. e.* of Bydar. Some account of the Rayahs of Byjánuggur. Reign of Rámráj. Return of Ebráhym Ăádel-Khán from Byjánuggur, and his building the fort of Byjápúr; his death. Reign of Aly Ăádel-Shah. Some account of the kings of Gujerat, and the march of Sultán Bahadur Gujráty into the Dekkan. Reign of Sultán Ahmad E. Sulttán Mutzaffar; Reign of Sulttán Bahadúr Gujráty. Sulttán Bahadúr encounters the Portuguese and is killed by them. Reign of Sulttán Mahmúd Bykrah. Reign of Sulttán Ahmad. Reign of Sulttán Mutzaffar. Conquest of Ahmedabad by Changyz-Khán. Confusion in Gujerát after the murder of Changyz-Khán, and the arrival of the Emperor Akber.—Record of the kings of Ahmednuggur. Reign of Burhán Netzámulmulk; of Myrán Shah, of Ăádel Shah, of Murtazah Netzám Shah. Conquest of the fort of Ranchore. Record how Netzám Shah and Quttub Shah with Ămád-almulk marched against the dominions of Jehán penáh [the refuge of the world]. The march of Jehán penáh to Byjánuggur. Some notice about the affairs of Subhán Quly Quttub Shah and his rising to a high station. About the reign of Ebráhym Quttub Shah. The reign of Muhammad Quly. Beginning of the affairs of Efdzal Khán and his arrival in the Dekkan. The end of Jehán Penáh, with various circumstances of his life. Reign of Khosru Ăádel, &c. The rise of Kashúr-Khán and murder of Kámel-Khán. The acts of Kashur-Khán. Arrival of Ekhláss-Khán, and the change of various kinds of government officers. Dillávur Khán takes the lead in the affairs. He takes good care to fix his own power, and then makes arrangements for the reign of Burhán Netzám-Shah. The end of Dillávur Khán. The dominion of Ăálum-penáh [asylum of the world] begins to prevail, and he takes personally the lead in the government. Rebellion of Esmăyl Sháh, the brother of Jehán penáh, and his end. Reign of Ebráhym-Sháh E. Burhán-Sháh and his end. Return of Ăáhim penáh to the capital of Byjápúr, and his victory. Some account of the progeny of the Amyr Tymúr Gurkán. March of the Emperor Humayún to Bengal, and his return. Reign of Shyr Sháh, his death, and the reign of Salym Sháh. The march of Humayún to India; his death. Record of the reign of Sulttán Jellál-uldyn Muhammad Padsháh Ğázy in India. The government of Akber Padsháh prevails after the departure of Khán-Khánán, and he carries it on in person.

The Emperor Akber marched to put out the rebellion of Khán Zemán, but returns without having effected his purpose. Rebellion of Soleymán. The Emperor makes an end of the rebellion of Khán Zemán. Some account of the conquests of the Emperor Akber. Rebellion in Gujerát. About the affairs of contemporaneous kings, begun A. H. 967, but mostly treating about the conquests Akber made in India itself, about his occupations and his generals. Record of the arrival of Sulttán Báyzyd, the son of Sulttán Suleymán the Padsháh of Turkey, who had rebelled from his father. Conquest of Bağdád. Affairs of Shah Ttahamasp, and his being poisoned. Beginning of the reign of Esmăyl son of Ttahamasp. Reign of Sulttán Muhammad Khodá Bendáh, eldest son of Ttahamasp. Beginning of the reign of Abbás Myrzá [in Persia]; he marches to Shyráz to remove Yăqúb-Khán. Record of the wonderful buildings of Aylorah, near Dowlatabád, built by various kings of India more than 5000 years ago; the portico of the hall of audience and the arrangement thereof; the place for the writers and servants. Various notes on the same subject. Mention of the temples in the Qussbah of Lakhmysyn. Return of the Khán-Khánán from Agra; and Sulttán Salym appoints his son Sulttán Parvyz with 50,000 cavalry to go to war. Arrival of Khán-Khánán in Agra and his meeting Sulttán Salym. Conquest of Ahmednuggur, and march of Netzám Sháh from Junyr to Dowlatabád, &c. Then a new Bismillah makes the beginning of the conclusion, with an account of Ardashyr Bábek made into prose and extracted from the Shahnamah. Account of the island of Byko and its kings. Account of the island of Dyw [belonging to Portugal]. Tale about a number of men from Estambúl who went into the ocean to find the gold-mountains, and their troubles; record of those same men who visit a temple, &c. Record of some rivers of the Dekkan, Gujerat, Mandaw, Sind, Hind, &c. Some terrestrial and aquatic animals. How amber is produced in the sea. How amber is procured in Bunder-Shahr, one of the Arab ports. Record of the diamond-mine which existed from olden times in Bijánuggur, but which Ramráj had rented out in his time. Record of a new diamond-mine which was discovered in Ráychpoor. Record of a ruby [Yaqút] mine found on the limits of the Dekkan in Telinganah. Record of a new and of an old mine discovered in Portugal. The finding of new poison-antidote or Taryáq. How to procure cloves. The rhinoceros and its horn. Unnatural delivery [of monstrosities] by women. Mention of springs of cold, hot, &c. water, &c. End.

12. تاريخ جهانكيري *The Tárykh Jehángyry, i.e.* biography of Jehángyr, Emperor of India and son of Akber the Great, compiled by order, and therefore not very valuable; it is nevertheless liked, and there are many MSS. of it; the present one is somewhat deficient in the beginning, inasmuch as all that occurs before the ascent to the throne is lost—that, however, is a matter of a few pages only; otherwise the MS. is complete, beautifully distinct, with all the headings in red ink, and in good binding; some pages, however, are injured by damp, and also by worms. L. 7·9 in., br. 4·5 in., th. 1·0 in. No date.

13. مرات سكندري در ذكر سلاطين گجرات *Merat-i-Sekandary, or Alexandrian mirror concerning the Sulttáns of Gujerát.* L. 8·4 in., br. 4·7 in., th. 0·6 in. This MS. is strongly bound in leather, and was made A.H. 1213, and is not scarce; the author's name is Sekandar E. Muhammad. According to him, only a brief list of Hindu kings precedes the Muhammadan sovereigns, the first of whom is stated to be Sulttán Muhammad Ben Tzáfar-Khán, surnamed Tátár-Khán, and who is followed by numerous other kings. There is no paging.

14. تاريخ جلوس اكبر تا سال هژدهم *History of the reign of Akber till the* 18*th year.* Strongly bound in leather, but somewhat damaged by worms. L. 8 in., br. 5·2 in., th. 1·5 in. This MS. was completed A.H. 1151, but it is in reality "the first Duftur of the Akbar-namah by the celebrated prime minister of Akber, *i.e.* by Sheykh-Ab-ul-fadzl-Ŭllámy." This work was scarce before; but the whole of it has been lithographed at Lucknow and can be procured easily.

15. تاريخ ممالک هند *History of the countries of India.* The compiler of this work, Kuhmán Singhah, states that he began it A.H. 1196 at Calcutta, by order of the English General Jayles Estbet [?], in whose service he was, and at the end of the MS. he states that he completed it A.H. 1240 (*i.e.* 44 years afterwards). The only copies existing are that which he made for himself, and the one for his master—probably this MS., because it is very neatly written on glazed paper, with red headings, and strongly bound in leather. L. 8 in., br. 4·8 in., th. 0·9 in. Creation of the world according to the Mahabhárut. Noah and his sons. Reign of Maháráj. Reign of Kyshoráj and a number of others. Rajahs of the Dekhan and of other parts of India. The rise of Esllám in Hindustán. The Gaznavyde dynasty. The Gury dynasty. Dynasty of the Khaljys. The

Bahhil-Lódy dynasty. Tha governments of Sind, Tathah, Multán, and the rise of Esllám in those parts. The Jám or native Rajáhs. The Sulttáns of Multán from the beginning of the rise of Esllám. The Sulttán of Kashmyr. Various Afğán Kings. The Sulttáns of the Dekhan who reigned independently of the Emperors of Dehly. The Sulttáns of Byjápúr. The Sulttáns of Ahmadnuggur known as the Netzám-Máhys. Various Sulttáns of the name of Baryd who reigned in the city of Bedr. Government of the Gujerathys who revolted from Dehly. The Sulttáns of Málwa. The Fárúqy Sulttáns who reigned at Burhanpúr in Khandeish. Affairs of Mylyar. The Tymuride dynasty in India—Baber, Humayoon, and Akbar. Aurangzyb; his son Ăálumgyr and others, the last of whom was Ăálumgyr the Second. This MS. consists of 612 pages and is very inviting.

16. تذكرة الحكما *Jadhkerat-al-hukmá, i.e.* biographies of philosophers. Somewhat negligent writing, also injured by worms; covers hard but loose. L. 7·6 in., br. 4·7 in., th. 0·2 in. This book is translated from the Arabic, but the writer says nothing on that point. The lives given begin rather early, the first is Adam, then Edrys, the son of the latter, Asqalius, Pythagoras, Socrates, Plato, Anaxagoras, and numerous other Greeks, some of whom it is impossible to identify or to spell correctly. Then come numerous Muhammadans of ancient and of later times. The book is not scarce, and may be had in the bazar. This MS. was written A.H. 1211.

17. جلد اول سير المتاخرين *First volume of the Seyr Almutákheren* by Husayn Khán Ttabáttabáyi. In strong leather covers, good writing, slightly damaged by worms. L. 10·5 in., br. 6·2 in., th. 1·9 in. This is a celebrated work which is not to be confounded with its abridgment printed A. D. 1827 in Calcutta, prepared chiefly by Ăbd-ul Karym, the Head Munshy of the Persian Office. A condensed table of contents is here given as follows:—Decease of Aurung Zyb Ăálumgyr, Emperor of India. March of Muhammad Aátzem Sháh from the Dekhan, to meet and to fight Bahadúr Sháh. Death of Bahadúr Sháh. Farrah Syr ascends the throne. Great fighting between the Moslems and the Hindus of Ahmedabad. Farrah Syr becomes a prisoner, and Sha'ms-al-dyn ascends the throne, and several others after him, some of whom reigned only for a few days, *e.g.* Sulttán Ebráhym. Confusions in which the Ssubahs of Malwa, Gujerat, &c., rebel. Rise of the Marathas. March of Bájy Ráo against Sháhjehánábád. Discord among the Amyrs

of Hindostan. The arrival of Náder Shah in Lahore, whom the Amyrs try to propitiate. Wars among various Ssubahdars, *i.e.* governors of provinces. Fighting between the Marathas and Mohábutjung from Burdwán down to Morshedábád. Expulsion of the Marathas from Bengal, by Mohábutjung. Arrival of Ballajy Ráo the Maratha, who meets Mohábutjung, expels Raghujy from Bengal, and returns to the centre of his own government. The Marathas are again troublesome in Burdwán and other places. Raghujy Bhoslah arrives again, marches to Atzymabad to liberate Mortádza Khán and other Afgáns. The wedding of Seráj-ul-dowlah. Mohábutjung meets the Marathas; his fight with Shimsher Khán, his expulsion of the Marathas and treaty of peace with them; his death. List of great men who lived during the reign of Mohábutjung. Reign of Seráj-al-dowlah in Bengal, and the events which happened during it. He marches to Calcutta and conquers Mr. Drake, who flees with the English, and Seráj-al-dowlah appoints Manokchand, the Dewán of the Rajah of Burdwán, to be governor of Calcutta. Affairs of Rám Narayen in Atzemábád. Arrival of a company of Englishmen to retake Calcutta; Manokchand flees, the English take Calcutta; Seráj-al-dowlah is about to attack them, but flees in the middle of the night after being attacked by the English. Dost Muhammad Khán gets wounded, but for fear of disgrace and shame, and from great imbecility and weakness, peace is concluded with the English Serdárs. Statement how Seráj-al-dowlah came from Morshedabad with the intention of attacking the English company, and how he gets conquered from the fear of the night-attack they made on his army, and how his ill-luck and misery compelled him to make peace with them. How the English resort to treachery and disregard the treaty of peace in order to attack Seráj-al-dowlah: how they march against him with an army, conquer him at Plassy, and the descendants of Mohábutjung are deprived of the Netzámut of Bengal, which is given to Myr Muhammad Jáfer Khán. Foolish attempt of the Shahzadah Áály Gohar with Muhammad Quly-khán to recover the country, and his disappointment. The arrival of Monsieur Las in the army, and his departure with the Shahzadah in great sorrow. Rajah Rám Narayen meets Colonel Clive. Myrn returns to Morshedábád with Colonel Clive in joy and pleasure. Mr. Amyot goes to Calcutta, and after him Colonel Sayf Jung, and the beginning of treachery among the English Serdárs which brought on great ruin. The fighting of Major Carnac in company of Rajah Rám Naráyen, and the defeat of the Emperor [Áálumgyr]. Myr Muhammad

Qásum Khán takes charge of the Government of Bengal from his residence at Morshedábád, and the arrival of Mr. Henry Vansittart from Calcutta was the beginning of the disagreement between Myr Muhammad Qásum Khán and the English. Myr Muhammad Qásum Khan imprisons some English Gumashtahs, whereon a letter from the Governor arrives in which that act is reproved; further, Mr. Amyot with a number of Englishmen arrives from Calcutta on the part of the Council, and thus the affair is made worse than before. Mr. Amyot follows Myr Muhammad Qásum to Mongyr. Fighting with the English, who are victorious over the troops of Myr Qásum Khán. Ăályjah crosses the Ganges in his flight, and Myr Soleymán steals some bags of jewels from him. The fighting of Shujáă-al-dowlah with the English. The Vuzyr is surrounded and besieged but escapes from the English. The treachery of Shujáă-al-dowlah towards the Ăályjah, whom he imprisons. Major Carnac is deposed from the commander-in-chiefship by the English, and Major Munro installed in his place; and the affair of Captain Auchmuty. Rajah Puny Bahadúr again visits the English to negotiate with them. Shujáă-al-dowlah makes a treaty of peace with the English, and the conditions are enumerated. Najm-al-dowlah is appointed Governor of Bengal by the Council of Calcutta, and Shujáă-al-dowlah returns to his own country, and Lord Clive arrives from London to arrange the affairs of India. Mr. Bellairs commits suicide. Lord Clive goes to Állahabád to meet Shah Ăálum the Emperor, and the Vuzyr of these realms, Shujáă-al-dowlah, where a treaty is made. Sudden death of Najm-al-dowlah, and his brother Sayf-al-dowlah ascends the Masnad of the Netzámut. Lord Clive and General Clive [?] go to England carrying with them the paper of accusations against Henry Vansittart. Arrival of Mr. Pollock in Atzimábád. Mr. Hastings becomes Governor of Calcutta, and visits Morshedabád, and afterwards Benares to meet Shujáă-al-dowlah. Quarrels of the English with the Serdárs of the Dekhan. The fights of the former with the latter. Something about Háyder Nayik and General Munro's fighting with him. Some of the customs of the English, and their manner of dealing with political affairs. Reasons why this country is falling into ruins. Some account of the former administration, and the present contrasts. Difference in the language of the governors and the governed, the officers of Government, exclusion of natives from lucrative employments, the increasing power of landholders. This MS. was finished on the 20th Muharram A.H. 1195.

18. سير المتاخرين جلد دوم *Seyar Almutákeryn, second volume.* This has different dimensions, and is written by another hand and at another time, than the first volume. Good writing, in hard leather covers, slightly damaged by worms. L. 9·6 in., br. 5·2 in., th. 1·1 in. The contents are abridged as follows:—Return of Assofjah to Shahjehánábád. Death of Motamnan-al-dowlah. Events of A.H. 1154-5-6. Events of A. H. 1159, which corresponds to the 29th year of the reign of Muhammad Sháh. Attempt of Ahmad Shah Ábdály, known as Durány, to conquer India, and his marching as far as Sirhind and return to Kabul. Flight of Ăly Muhammad Khán from Sirhind. Fighting of Quttb-ul-dyn Muhammad Khán Bahadúr with the Afğáns. Ssafadar-jung is appointed Vuzyr. Amdat-ulmulk Subahdar of Kábul. Emperor Aurung Zyb Ăálumgyr. Events of A.H. 1162. Ahmad Ábdály comes down for the third time to Lahore and fights against Măyn-ul-malk, but peace is concluded. Events of A. H. 1163. Affairs of Rajah Núl Ráyi. The Vuzyr Ssafadarjung marches out, but is defeated by the Afğáns. Events in the Ssubah of Oudh and Allahabád. Affairs of the Dekhan up to A. H. 1164. Death of Ssafadar-jung. Affairs in Lahore. Ahmad Sháh Ábdály gets married, and events in the Dekhan. About the forts of Dowlatábád and Byjápúr. Death of Ăálumgyr II. Fight between Najyb-al-dowlah and the Marathas. Return of Shujáă-al-dowlah to his own Ssubahs. Contemporaneous events in the Dekhan. Seventh invasion of India by Ahmad Sháh Ábdály; Surajmul the Ját takes Akbarabád and plunders the treasures there accumulated. About Sikhah Jamin the Kashmyry and his contest with Ahmad Sháh Ábdály. Brief account of the origin and rise of the Marathas. End of the narrative about Sháh Ăálum the Emperor, and about Shujáă-all-dowlah. Surajmul is killed by Muhammad Khán, but is succeeded by his son Jowahermul, who likewise soon departs from this world. Treasonable intrigues of some Amyrs with the Marathas. The Marathas return to the Dekhan. The possessions of the Afğáns are divided between Shujaă-al-dowlah and Myrzá Najyf Khán. Mr. Middleton is appointed by the Council of Calcutta to be with Assof-al-dowlah according to the custom of his father Shujáă-al-dowlah's lifetime; but Mr. Middleton is soon removed and Mr. John Barretto is appointed in his place, by the efforts and wishes of General Culloden [?]; and the calamities of those times. End of the account about Najyf Khán Bahadúr and the Emperor till now, which is the end of the month Shăban A. H. 1195. Cause of the gate of conten-

tion between the English and the Dutch being found open; and a short account of the new world called America, known by the name of Yankee-dunyá. Conclusion of the book, some account about Aurung-Zyb Ăálumgyr, his expedition against Hyderábád. This MS. was completed A. H. 1212 by Sheykh Muhammad Ătzym; the author of it, however, is the same as of No. 17, *i. e.* Husayn Khán Ttabattabáyi, where he brought down the events as far as A.H. 1152, but has after that introduced the affairs of Bengal on account of the important events which were taking place there; after which he has composed this volume as the continuation and end of the whole work.

19. تاریخ حبیب السیر جلد سیوم *Third volume of the Tarikh Habyb-ul-syar.* Strongly bound in leather; distinct writing, with every page in a blue frame. L. 11 in., br. 7·2 in., th. 1·9 in. As this work is very well known in Europe and is on sale in lithography here, nothing need be said about it. The MS. was finished in the month Jomády posterior A. H. 956, and is therefore 333 years old. It begins with an account of Changyz-Khán and his ascending the throne of dominion, and terminates with the Khátumah of miscellaneous geographical and other subjects, like all perfect copies; on examining this last part, to see the account of the embassy sent by Shah-Rokh to China, I found that the author had also with respect to this portion merely curtailed his father's work, but that there are nevertheless some differences here and there.

20. تاریخ مراة الوجه *Tárykh Merát Al-wojah.* Paper brown from age, injured by worms, but writing distinct and black; strongly bound in leather. L. 11·2 in., br. 6 in., th. 0·2 in. The author of this MS., Muhammad Zabardest, surnamed Qurbán Naby, states that he was requested to write an account of the descendants of Ăbd-ul-rashyd, who are called Pathans or Afğáns, and from what follows it will be seen that he went up rather high to trace their genealogy:—The creation of the world. Adam. Pedigree of Muhammad; his wives and children. The genealogical tree of the Zayan Dost Muhammad Khayl, mentioning the mother of every man for the sake of distinction. Record of the children of the roaring lion, *i. e.* of Shahbáz Khán, the son of Dost Muhammad. The children of Rustum Zemán, and so on to the end of the book, from the value of which the total absence of all chronological data must detract much, if it does not indeed make it totally valueless in the eyes of

Europeans. The only dates occurring are on the penultimate page, *i. e.* A. H. 1152 and 1132, and the MS. must of course have been written after that time.

21. تاریخ معجم *Tárykh Moăjum.* In fine strong leather binding, beautiful writing, slightly damaged by worms. L. 13·2 in., br. 8·4 in., th. 0·5 in. There is a long preface with Arabic quotations from the Qorán and other books, in red ink, which run through the whole MS. This is a history of the ancient kings of Persia beginning with the reign of Kayumurth. Reign of Howshang. Ttahumorth the subduer of the Devs. Jamshyd. Dzohák Kaykobád the first Kayanian king. Kay-Khosru. Loharasp. Kushtasp. Ălexander. Sháhpur B. Ardeshyr Bábek. Hormuz B. Sháhpúr. Norsy B. Behrám. Hormuz B. Norsy, Shápur B. Sháhpur Dhullaktaf. Yazdejerd. Behrám Gúr. Yazdejerd B. Behrám Gúr. Nushyrván B. Qobád. This MS. was finished A.H. 1241 in Bombay, but contains nothing which is not already well known.

22. تاریخ کشمیر *Tárykh Kashmyr.* Well bound in very strong leather covers, but somewhat loose and worm-eaten; the writing is very large, beautiful, and distinct, with intervals of nearly an inch between each line. L. 8·3 in., br. 11·3 in., th. 1·1 in. The author, Muhammad Ăătzim Wolod Khayr Al-zemán Khán, states that besides the Rajatarangini composed by Hindus, there exist also other histories of Kashmyr written by Moslems, which embrace also the period of Muhammadan dominion. One of the histories was written by Mollá Husayn Qáry, and another by Háyder Malik Chádurah, but they were mostly blowing the trumpet of self-laudation, inserting a great deal about their own ancestors, and omitting not only important historical events, but a series of them during two or three generations. Our author began to compose this book A. H. 1148. It is divided into three-parts; the 1st treats on pre-, the 2nd on post-Esllámitic times, and the 3rd of the Tymurian Chağtáyi dynasty; besides a Khátumah or conclusion in which some curiosities of the country are described. The contents are briefly as follows:—The beginning of the government of Rajahs. Rajah Awkanand. Rajah Dāmodur Jasuty. Dayal Kund. Rajah Kishan. Rajah Kalkander. Rajah Sunder. R. Kodher. R. Shajy Narayan. R. Ashok. R. Chakúk. Story. R. Damodur. R. Abakun. R. Phakan. R. Andrajyt. R. Barwán. R. Phakan. R. Andráyn. R. Bur. R. Saduh. R. Adat Pallás. R. Harnkul. R. Bashkal.

R. Maharkul. R. Zanak. R. Anandkant. R. Kutanand. R. Buz. R. Aj. R. Kunanand. R. Kokarn. R. Toranend. R. Judshyr. R. Bernábárat. R. Hokúk. R. Sanjar. R. Pachymul. R. Bachandar. R. Aryráyi. R. Mykoahan. R. Harn. Jábarkunt. Parwarsyn. R. Jydshyr. R. Lachman. R. Zyádat. Bekramádit [Vikramaditya]. Balládat *i. e.* Jabanend. R. Chunderanand. R. Rebájyt. R. Leltádet. Kosánand. R. Shankaranand. R. Parhast. R. Achpanard. R. Rasanka. R. Anand-anand. R. Adyt-darma. R. Souderba. R. Gopaldurma. R. Sakat. Rány Sankdha. Nykudarbá. R. Parnah. R. Jegardarba. R. Suderbá. Jegarderbá. R. Sunkardardhan. R. Almat. Suderbá. R. Joshen Kardyv. Dántdyv. R. Sankarám Dyv. R. Dywurukunt. R. Kahamkant. R. Ayin. R. Nandahkant. R. Parbhún. R. Bahman. R. Rájúr. R. Sunker. Heráj. R. Afanant. R. Askaras. R. Haras. R. Bájál. R. Duwyn. R. Asas. R. Bakhájer. R. Janyk. R. Veshramchand. Aylchand. R. Zyah Sahm Dyv. Parymát. Wotnah Dyv. Zyah Dyv. R. Jagdyv. Razah Dyv. Sankrám Dyv. R. Rám Dyv. Sahm Dyv. Syhah Dyv. Calamities which befell Kashmyr on the arrival of Zulchuwast from the country of Turkestán.—Second part; the Muhammadan Sulttáns, who reigned more than 250 years. Hudzrat Bábá Bulbul Sháh. Sháh Neămut-ullah Woly. Sheykh Allanam. Sayyid Sharf-ul-dyn. Mullána Ahmed Ăllámah. Sulttán Jamshyd, Sulttán Ăly Shyr. Sulttán Neháb-uldyn. Sulttán Quttb-al-dyn. Sulttán Sekander the idol-breaker. Sulttán Ăly. Record about Zaynut Bakhsh. Hasan Sháh. Arrival of Myr Shams Ĕráqy. Reign of Muhammad Shah B. Hasan Shah. Fatah Sháh. Myr Shams Ĕráqy promulgates his doctrine and causes a schism in the religion of Kashmyr. Sulttán Shams-ul-dyn Sháh. Esmăyl Sháh. Ebráhym Sháh. Reason of Myrzá Háyder's coming to Kashmyr. Názuk Sháh. Beginning of the government and prevalence of the Chukán. Origin of the Chukán. Ğázy Sháh. Hosayn Sháh Ăly Sháh. Yusuf Sháh. Loher Sháh.—Third part; events in Kashmyr from the beginning of its conquest by the Tymurian Chağtáyi dynasty—may God perpetuate its dominion! Muhammad Qásum Khán. Muhammad Quly Khán. Myrzá Ăly Akbar. Nur-al-dyn Jehángyr Pádsháh. Sháh 'Jehán. Sulttán Morád Bakhsh. Aurung Zyb Ăálumgyr Pádsháh. Ab-ul-nassr Quttb al-dyn. Ăálumgyr II.—Abulmans-súr Khán, Ssubahdár of Kashmyr, and others. Then comes the conclusion, in which the natural curiosities of Kashmyr are described, but there is no date at the end giving the year when this MS. was written.

23. جلد ثاني تاريخ عالم اراي عباسي *Second volume of the Tárykh Ăálum árayi Ăbbásy.* Strongly bound in hard leather covers; slightly damaged; writing distinct. L. 11·6 in., br. 7·2 in., th. 1·8 in. The first volume of this history is not in this library, and the present MS. begins with the first year of the reign of Sháh Ăbbas of Herat, A.H. 996. Irruption of the Uzbeks into the Herat territory. March of the Sulttán to Khorásán. The Sháh marches to Khorásán, and Morshad Quly Khán gets killed. Ferhád Pásha marches to Qarábağ and subjugates that country; Chogál Oglu arrives from Bağdád and builds a fort at Nuhávund. 3rd year of the august reign, *i.e.* A.H. 998. Fights with the Uzbeks; also the contests which took place in Fars, in Kermán, and in Yazd among the Amyrs of the Quzlbashes. The Sháh marches to Essfahán. After describing various contests in Persia, the author begins with the year A.H. 1026 another volume. Muhammad Toglu Pádsháh gets killed. The Uzbeks again invade Khorásán. Quttb Sháh from the country of Dekhan sends an ambassador. The king leads the river Kowrank to Essfahán, conquest of Qandahár. Taking of the district of Hormúz. Confusion in Turkey, and murder of its Sulttán, Ŏthmán. Affairs of Bağdád, and the conquest of it. The King dies and the news is sent to Essfahán. List of his great Amyrs. This MS., which ought rather to be called the second portion of the biography of Sháh Ăbbás, who was at first only the sovereign of Herat, but gradually conquered several adjoining countries, *e.g.* Persia and Mesopotamia, has no date when it was finished, but its author was Eskander Munshy.

24. منتخب التواريخ *Compendium of history.* Fine writing and binding, not injured by worms. L. 10·8 in., br. 7 in., th. 1·2 in. This is an abridgment of universal history commenced by order of the Emperor Akber and completed during the reign of his son and successor, Jehángyr. The author's name is Hasan B. Muhammad B. Kháky Shyrázy; the work begins with Adam and terminates with the beginning of the reign of Jehángyr. This copy was made A.H. 1060. The work begins with Adam, Seth, Enoch, and various other patriarchs and prophets. Then come the kings of Persia, *i.e.* Kayumarth, Howshang, Ttahumorth, &c., in the order observed in the usual books, *e.g.* the Roudzat-ul-ssafá of Myrkhond as far as the rise of Esllám and the termination of the reign of Yazdijard. Then comes a list of the kings of Babel, with the length of the

reign of each. List of the kings of the Syrians; of the Banu Soleyman; of the Greeks; of the Hamyarites; of the Abyssinians; of the Ojmán; of the Banu Jafnah; of the Banu Lahm; of the Turks, Tatars, Mog̃uls. Then comes the history of the Khalifs, *i.e.* of Muhammad, Abu Bekr, Ŏthmán, &c., till the end of their reign. Then come various dynasties of kings, beginning with those of Khorásán aud Fáres, the Ssefavides, the Gaznavides, the Sulttáns of G̃ayllan, Mazanderán, Turkey, Syria, Mesopotamia, the Seljukians and others. Then come the Sulttáns of Andalusia, the Sherifs of Mekkah, the Esmăylys of Egypt and other countries, the Hamyarite kings, the Khowarzumsháhians, the G̃uryáns, the G̃uryán slave dynasty of India, the Khaljys of Dehly. Invasion of India by Tymúr. Government of the Lodys in Dehly, the Kart dynasty. The kings of Yemen, of Arabia, the Banu Maryn, Banu Kelláb, Banu Asad, Banu Ttáyi.—Government of the Turks before Changyz Khán; his dynasty lasts 474 years. Government of the descendants of Jojy in the country of Dast, in Ma-vera-al-nahr, in Khawarezm; government of the sons of Jag̃atayi, of the descendants of Toly, of the descendants of Hollagu Khán; a Jangyzyan branch; government of the Aylkányans, of the Jupanyans; of the Ttag̃a Tymúr-Khány, of the Serbdáry; of the Arjú dynasty of the family of Mutzaffar. Government of the kings of Mazanderán and Ttabaristán; second dynasty of the governors of Mazanderán; third division of Mazanderán; of G̃ayllan and other provinces. Governors of Ormuz, of Lár, of Shyrván. The Bahmany dynasty in the Dekhan, the Bahry dynasty in the Dekhan, Ăádel Khanyah in Byjápúr in the Dekhan, government of Quttb Allaky at Golconda in the Dekhan, of the kings of Gujerat, governors of Malwah, of Khandeysh, of Bengal, of Junpúr, of Kashmyr. Kings of Sind, two divisions; the Arg̃unyah dynasty in Sind. The Lanka government in Multán. The Ŏthman dynasty in Turkey 335 years. Government of the Tymúr Gurkán Sulttáns in Ayrán and Turán and in Hindostán, two divisions in 252 years. Government of the descendants of Myrzá Ŏmar Sheykh, descendants of Myrzá Myran-Sháh in Ěráq and India. Government of the Súr Afg̃áns. As far as the Muhammadan dynasties are concerned, this history affords a good review of them; but of individual kings the narratives must of course be short, and the only exception is made in favour of Akber the Great, whose biography occupies 40 pages, and after these only two more are given to his son Jehángyr, at the end of the book.

25. لب التواريخ *The marrow of history*. Beautiful black writing on very strong blue glazed paper, in good condition. L. 12·8 in., br. 8·2 in., th. 0·7 in. This book was compiled by Sharyf Amyr Násser-al-dyn, and the present MS. was finished on the 26th Showál A.H. 1240, by Kumán Singhah, inhabitant of Shahjehánábád. The whole number of pages is 316, and the contents in a great measure analogous to No. 23, as will be seen from the following view :—First Part. On the family of Muhammad. Ch. I. His biography. Ch. II.—Second Part. Record of pre-Esllámitic Kings. Ch. I. Peshdadyans. Ch. II. Kayanians. Ch. III. Mulúk Ttowáyf. Ch. IV. Sásániáns.—Third Part. Post-Esllámitic Kings. Maqálah I. Kings or Khalifs after Muhammad. Maqálah II. The Ommyade dynasty. Maqálah III. The Abbaside dynasty. Ch. I. The Ttáherides. Ch. II. The Ssafarides. Ch. III. The Samanians. Ch. IV. The Gaznavides. Ch. V. The Ğurys. Ch. VI. The Puyán dynasty. Ch. VII. The Saljuqydes. Ch. VIII. The Khawarzymsháhys. Ch. IX. The Atabegs. Ch. X. The Esmăylys, who are of two kinds, *i.e.* those of the West and of Ayrán. Ch. XI. Farakhtáyi Sulttáns in Kermán.—Section II. The Moğul Sulttáns.—Section III. The Mulúk Ttowáyf who reigned in Ayrán after the Moğul Sulttáns ; divided into five chapters. Ch. I. Chupanys. Ch. II. Aylkánys. Ch. III. Sheykh Abu Esaháq Anjú and the Mutzaffarites, divided into two Maqálahs. M. I. Amyr Sheykh Abu Esaháq. M. II. The Mutzaffarites. Ch. IV. The Kart Kings. Ch. V. The Sarbdárs.—Section IV. Amyr Tymurites. Section V. Turkish Kings such as Qaráqonylú and Aq Qonylu, divided into two chapters. Ch. I. Qaraqonylu. Ch. II. Aq Qonylu.—Section VI. Uzbek Sulttáns who reigned after A.H. 900 in Ma-vera-al-nahr and Khorásán.—Fourth Part. The Sseffawy dynasty. So many dynasties can of course be treated of only in a very brief manner in one volume.

26. تاريخ نادري *Tárykh Nádéry*. Distinct writing, in good condition, hard binding in red leather. L. 11·3 in., br. 7·1 in., th. 0·8 in. This is the history of Ab-ul-sayf Al-Sulttán Náder Pádsháh, composed by Muhammad Mohdy Munshy, who states that he begins with the events preceding the reign of Náder to show how distracted and ruined Ayrán was, and what trouble the king had to restore peace and to re-civilize it. The rebellion of Myrwys Ğaljah A.H. 1120 in Qandahár. Affairs of

Mahmúd Ğaljah, and how he managed to get possession of Essfahán. The Turks conquer Adharbáyján and menace Ayrán. Affairs of Ashraf Ğaljah, and the war and subsequent peace between him and the Turks. Some pretenders who asserted that they were royal princes of Ayrán. The pedigree and birth of his Majesty the Shadow of God. Beginning of the affairs of his Majesty the Divine Shadow. March of the army to the holy land to remove the foes. Beginning of the war of the Shadow of God with the king Mahmúd Systány. Conquest of various forts. Appointment of Redza Quly Khán by the king to combat King Mahmúd. Movement of King Mahmúd to encounter Shah Ttahamásp. Fatah Ăly Khán gets killed. March of Shah Ttahamásp to attack a certain tribe, but his Majesty the Shadow of God hinders him from doing so. Contest of Ebráhym Khán with the Kurds and Turkomans. The army marches to attack Husayn Sulttán. Rebellion in Astrabad. Affairs of the Ábdály Afğáns of Herat, their fights among each other, and their reconciliation on hearing of the approach of the victorious army. The Kháqán marches in the direction of Essfahán, Shah Ttahamásp separates from the army, but again returns and apologizes; the Afğáns plunder Tteherán. The Afğáns are beaten for the second time. Ashraf arrives with a portion of the Turkish army but is again put to flight. The victorious standards proceed to Shyráz, and Ashraf runs away the fourth time. Conquest of Nuhávund and Hamdán A.H. 1132, and the battles with the Turks in those parts. The army marches to Tabryz, and the news of Ashraf Suljah's death arrives. Fourth war with the Turks, and the conquest of Tabryz. The Afğán invasion, and defeat of Ebráhym Khán. Departure of the army from Adharbáyján towards Khorásán in order to attack the Afğáns. The king goes to Mashhad. Something about the royal prince Redza Quly Khán. The Ábdálys ask aid from Hosayn Ğaljah. The army goes to Herat A. H. 1143 to besiege it. Siege of Farrah. Fights around Herat. Allah Yár obtains the supreme power in Herát and becomes very haughty. War against Allah Yár Ábdály. The taking of Farrah. March of Sháh Ttahamásp to Adharbáyján to conquer Ayrán, and his being defeated by the Turks; he makes peace with the Turks and is again vanquished by the Shadow of God. The army marches from Herát towards Èráq, and the events of Tankuzyl A. H. 1145. The army goes to Essfahán, then to Bağdád, then to Fáres in order to conquer Muhammad Belooch. Conquest of Shyrván. Treaty of peace with the Russians, A.H. 1147. March from Qáredz to Teflys and Darband. The

Khedyv takes his seat on the throne of universal dominion. Events in Beloochistán. Conquest of Balkh, of Qandahár. Arrival of ambassadors from Turkey. March to India, and the conquest of Ğaznyn and of Kabul. The conquest of Shájehánábád; march to Sind. Return to Ayrán; conquest of Khowarezm. March to Moussul, to Adharbáyján. Revolt of Taqy Khán Shyrázy; confusion in Astrabád. Conflict with Aykan Báshá the third Ser-ŭskar, and his death. Events of A. H. 1159. The sons of his Majesty. End.

27. تاريخ شاه عباس ثاني و تاريخ نكارستان قاضي احمد غفاري *History of Shah Ăbbás II., and the Negaristán of Qádzy Ahmad Ğuffáry.* Distinct writing, in good condition, compactly bound in strong leather covers. L. 10·3 in., br. 6·5 in., th. 1·1 in. The book commences with the ascent to the throne of Sháh Ăbbás the Shadow of God, and his beginning to learn to write, A.H. 1052, to shoot arrows, and to hunt. Prohibition to drink wine and to do other unlawful things. March to Qandahár and conquest of it. Arrival of Aurung Zyb, son of the Wály of India, with Săd-ullah Wuzyr of the same, in Qandahár, and his return in disappointment, twice. Destruction of the fort built by the Russian infidels on the bank of the Qowyn. March of the army to Qazwyn. Introduction of artillery. Rebellion in Laristán. Fighting with Qalmucks, they send an ambassador to the court in Khorásán. Affairs of Hindostan A.H. 1049. Sulttán Balláğy comes to Essfahán. March to Mazandarán. Hunting-party. The author of this history was Myrzá Ttáher Wohyd, and this copy was made A. H. 1054. This book contains also something concerning the private life of Sháh Ăbbás, *e. g.* his buildings, his illuminations, candlesticks, a fine bridge, &c. The next and larger portion of this volume consists of 388 pp., and is a collection of interesting historical anecdotes, and is perhaps on that account called a picture-gallery (Negaristán) or exhibition, in the title above. The compiler states that he has extracted every piece this book contains from well-approved historical books, and that there is no fiction among them; he moreover cites a long list of works he used as sources, and challenges the reader to compare the present extracts with them to see whether they are faithful. This collection of anecdotes was made A.H. 959, but when this MS. was written is not stated.

28. روضة الصفا جلد اول *Rowdzat-al-ssafá, first volume.* In good condition, writing distinct but pale, binding in excellent

order, hard leather. L. 10·8 in., br. 7·8 in., th. 2 in. The author of this work is Muhammad Ben Khávand Sháh, generally known as Myrkhond; portions of it have been translated into European languages and it is so well known that it needs no description: it is moreover sold lithographed in the bazár. "The garden of purity" is the name given to it by Europeans, but any one who has been in the East knows that the Rowdzat always contains a mausoleum, as has been long ago observed by Gayangos, and has become synonymous with it; therefore the proper name for the book would be "The mausoleum of illustrious personages," as pure and purity are synonymes of illustrious. This MS. contains 736 pp., and was completed on the 20th of Jomády anterior A. H. 996; it is perfect and goes from the beginning down to the reign of Yazdejard B. Shahryár inclusively.

29. روضة الصفا جلد پنجم *Rowdzat-al-ssafá, fifth volume.* In good condition, careful black writing with red headings, and every page enclosed in a frame of gold and blue. The place for the Bismillah, which however has been unaccountably omitted, was carefully prepared on golden ground on a prayer-carpet of blue and red ornaments with green tendrils of plants, and the intervals between the lines of the two first pages are filled in with gilding. Binding substantial, hard leather. L. 12·4 in., br. 7·7 in., th. 0·8 in. This volume begins with an account of Japhet, son of Noah, the ancestor of various nations whose histories follow, and ends with the government of Khájah Ăly Muwyd in connection with Durwaysh Ăzyz; it is not paged, nor is there any date to state when it was written.

30. روضة الصفا جلد ششم *Rowdzat-al-ssafá, sixth volume.* Considerably more damaged than the preceding two MSS., neither of which it resembles in shape or writing, but it is distinct, and well bound in hard leather covers. L. 10·2 in., br. 6·7 in., th. 1·6 in. This volume begins with the prosperous birth of the Lord of the two fortunate conjunctions [Tymúr] in Turán, and terminates, as the sixth Duftar of this work always does, with a Khátumah after the events about Sulttán Abu Săyd Gurkán. There is no paging nor date, and the latter portion of the MS. is very dilapidated.

31. روضة الصفا جلد هفتم با خاتمه *Rowdzat-al-ssafá, seventh volume and the appendix.* Not much damaged by worms; good black ink; each page enclosed in a frame of two red and one

blue line. L. 9 in., br. 5·2 in., th. 0·9 in. This volume begins with the pedigree and birth of Manssúr and the death of Sulttán Ğayáth-ul-dyn, and terminates with the reign of Myrzá Muhammad Zemán in Jorján; it was written A. H. 1113. The Khátumah, *i. e.* conclusion, is appended and bears the same date.

32. خاتمة روضة الصفا *The Khátumah of the Rowdzat-al-ssafá.* Writing somewhat negligent but black, paper bad and worm-eaten; both leather covers torn off. This MS. was finished in the beginning of Dhulqădah A. H. 1207 in the port of Matchly Patan [Mausulipatam].

33. تاريخ فرشته جلد اول *Tárykh Ferishtah, first volume.* Good distinct black writing, with red headings, well bound in hard leather covers, but all the margins worm-eaten. L. 10·1 in. br. 8·2 in., th. 0·8 in. This work is well known, and a beautiful edition in folio was lithographed A. H. 1247 by the Hon. E. I. Company, so there is no necessity for describing it further. The author, Muhammad Qásum Hindusháh, known by the name of Ferishtah, who went A. H. 998 from Ahmadnuggur to Byjápur, was ordered by the king Ăádel-sháh to write a history of India; and he begins it with early Hindu Rajahs, bringing it down in this MS. as far as the life of Akber the Great, which terminates it. This MS. was finished on the 25th Jomády posterior A. H. 1222.—544 pages.

34. تاريخ فرشته جلد دويم *Tárykh Ferishtah, second volume.* Also good blue European paper as in No. 33 with distinct writing, strongly bound in leather. L. 12·1 in., br. 8·2 in., th. 1·5 in. This MS. begins with the events of the kings of Gulburgah, surnamed the Bahmany Sulttáns, and terminates with the reign of Amyr Baryd II. The number of pages is 660. This MS. was written on the 22nd Ramadzán, but the year is omitted.

35. تاريخ فرشته جلد سيوم *Tárykh Ferishtah, third volume.* Same state—paper, writing, and binding—as Nos. 33 and 34. L. 12·2 in., br. 8·2 in., th. 0·9 in. This MS. begins with the reign of Mutzaffar Sháh Gujaráthy, and ends with notices about various holy Sheykhs. The MS. was finished in the month Dhul-Hejjah A. H. 1222, and consists of 480 pages.

36. منتخب از تواريخ فرشته *Selection from the Tárykh-i Ferishtah.* Good, distinct black writing, bound in hard leather, not much damaged. L. 11·4 in., br. 7·1 in., th. 1·3 in. This

begins with the history of Sulttán Ăllá-ul-dyn, who was of the Bahmany dynasty in the Dekhan, and terminates with the list of the Baryd family, whose ancestor was Muhammad Qásum Baryd, a Turkish Georgian slave sold to Mahammad Sháh Bahmany. This MS. was finished by Munshy Myrzá Kátzum Ăly on the 17th of the month Rabi anterior A. H. 1243, in the town of Ahmadnuggur.

37. تاريخ خافيخاني هر چهار جلد در يک جلد *The Tárykh of Kháfy Khán.* All the four volumes bound in one. Fine black ink, distinct writing, and strong leather binding; damaged by worms. L. 15·4 in., br. 8·9 in., th. 2·2 in. This is a history of India beginning with Tymúr the Lord of the two happy conjunctions, and terminating with ten years of the reign of Muhammad Sháh. Birth of Tymúr, his conquests and death. The account about him and his immediate successors occupies less than two pages; then however comes Baber, whose life occupies 12 folio pages. Then comes Humayun, against whom Shyr Sháh marches. Selym Sháh, son of Shyr Sháh. Reign of Fyruz Khán, *i. e.* Aádel Sháh. Reign of Sekander Sháh. Humayun marches to Ăyrán. Reign of Akber, which takes up more than 50 pp. Reign of Jehángyr, 66 pp. Sháh Jehán and the ensuing reigns are given with still greater detail, and each year is treated separately. Reign of Aurung Zyb. Dárá Shakú is caught after he has rebelled. Ăálumgyr. Conflict with the Marathas. Conquest of Hyderábád. Taking of forts in the Dekhan. Conquest of Sattara and of other fortresses. Reign of Sháh Ăálum, of Muhammad Ăátzum, of Muhammad Farrah Syr. History of the Nitzámut of the Dekhan. Reign of Rafyă-al-doulat; of Muhammad Sháh, who conquers Quttb-ulmulk. Netzám-ulmulk Fatah-jung marches the second time to the Dekhan. This MS. was written at Hyderábád by Abu Ahmad, on the 17th of Jomády the second A. H. 1207.

38. جلد دوم خوافيخاني *Second volume of the Khowáfy Khány.* The writing and general condition of this MS. are much superior to No. 37 in many respects; and as the writing is much closer, the volume may possibly contain the same amount of matter. There is some difference in the beginning; but on comparing a portion of the life of Baber I found it literally the same in both MSS.; the same, however, is not the case at the end (although the reign of Muhammad Sháh is the last, as in the preceding volume), and very likely also in other parts of the work, although the headings in red

ink of both MSS. are generally the same. L. 12·5 in., br. 8·2 in. th. 1·5 in. It is improper to call this MS. the second volume, and perhaps it would be better to call it an abridgment of the Khowáfy Khány, the author of which, Muhammad Háshem, surnamed Háshem Ăly Khán, and lastly Khowáfy Khán Nitzámulmulk, finished the composition of it A. H. 1130. This MS. has no date nor paging.

39. تاريخ اكبري جلد اول *Tárykh Akbery, first volume.* Good, distinct black writing, but in some portions damaged by worms; binding good. L. 12·3 in., br. 8·4 in., th. 1·1 in. This book does not commence with the usual Bismillah, but with the exclamation Allah Akber! This book was composed by order of the Emperor, hence it is not to be wondered at that it begins with the description of the signs and wonders which took place before his birth. The birth of Akber. Horoscope made with the Greek astrolabium. Diagram of it, showing the position of the signs of the Zodiac. Another diagram showing the aspect of the sky at the auspicious birth, with remarks drawn out by Hindu astrologers. Other horoscope, drawn by Amyr Fatahullah Shyrázy. Detailed explanation of this horoscope. Diagram made by Mulláná Alyás Ardabyly according to the Zyj Aylkhány. Nurses are appointed for the infant-prince; his presentation to his father; his pedigree. After this the history of the world begins as follows: Adam, Seth, Qaynán, Mahalláyl, Enoch, Methusaleh, Noah, Yafeth Turk, Alanjah Khán, Kyuk Khán, Dyb Báqwy, Alanjah Khán, Moğul Khán, Qará Khan, Ăğor Khán, Kun Khán, Ay Khán, and numbers of other Moğul Kháns, with brief accounts of them, down to Amyr Tymúr Gurkán, who was the founder of the house of the Tymurides and ancestor of Akber. Myrán Sháh. Muhammad Myrzá. Abu Sayd. Ŏmar Sheykh. Baber, to whom 28 pages are given. To Humayun and his campaigns about one-fourth of the book is assigned, and then only the affairs of the sovereign whose name the title bears commence in earnest. His ascent to the throne. Horoscope with diagram concerning the prosperous commencement of the reign. Establishment of the new Elahy era, beginning with the first year of the reign. Fermán on this subject. High officers of state at that period. Various little campaigns. March of the Emperor from Dehly to the Panjàb in order to quell a rebellion. March to Agra. Various other journeys. Another text of a Fermán. Preparations to subdue the rebellion of Byrám Khán; the end of it, and return of the army to Agra. Conquest of Malwah and appointment of Ăbdullah Khán Uzbek as governor

of it. Five new leaves by a later hand are pasted in, before the account of the next march to Malwah and the elephant-hunt; and 12 pages after this the history of the tenth year of the reign begins. Expedition to conquer the fort of Chittúr, in which several pages of verses are inserted. In the 14th year of the reign Prince Selym is born, and his horoscope (said to be according to the Greek fashion) is inserted, with a diagram to represent it, as well as another according to the manner of the Hindus. In the 15th year Prince Murád is born, and two horoscopes—the one Greek, the other Hindu—are inserted. In the 17th year of the reign Prince Dányál is born: two diagrams represent his horoscope; and 16 pages after these the book terminates with a promise to continue it as times and events progress; and the author, in allusion to the infidel tendencies which began to manifest themselves at that time at the Court, exclaims :—" If I were to reveal to you the sorrow of my mind, you would be either amazed like myself, or you would not believe me." There is no date nor paging.

40. تاريخ اكبري ناقص جلد اول *Defective Tárykh Akbery, first volume.* Not damaged, but otherwise inferior in every respect to No. 39; the writing is negligent and there are no headings whatever to mark the various epochs, because the blanks which have been left for the purpose were never filled in with red ink; there is not one diagram. L. 11·3 in., br. 5·8 in., th. 0·4 in. There is no date nor paging, and the MS. does not extend beyond the life of Báber.

41. جلد دويم تاريخ اكبري *Second volume of the Tárykh Akbery.* This was once a splendid MS. in elegant writing, with every page enclosed in a frame of gold and red; this ornament however is wanting in the latter portion, which was written afterwards by another hand. L. 14·7 in., br. 9·3 in., th. 1·2 in. The court goes to Ahmedábád in order to obtain sight of the ocean; Jehángyr makes an attempt to take the fort of Surat, but afterwards the Emperor actually conquers it. Beginning of the 18th year of the reign. Return to Agra. Various little expeditions, and also the conquest of Bengal, over which Khán Jehán is appointed governor. The Emperor's visit to the prayer-house in which Moslems, Christians, Jews, Hindus, and Zoroastrians were present. Learned men crowd to the court. Journeys to Ajmyr, to the Panjáb, to Sind, to Kábul. Rebellion in Gujerát quelled and Sulttán Mutzaffar Gujráty subdued. Subjugation of Kashmyr. A son is born

to Prince Selym; diagram of horoscope, and afterwards several more horoscopes of other children. Several pages of verses. Expeditions to various provinces. Prince Dányál is sent to the Dekhan. The MS. goes beyond the 46th year, and is not complete, although not much of it is wanting.

42. جلد وقايع سنه ۷۰۸ از تاريخ الفي تا اخر سنه ۹۸۴ *Volume of events from the year* 708 *till* 984 *according to the Tárykh Alfy.* Good black writing, somewhat damaged by worms, otherwise in good condition, and in strong leather covers. L. 14·4 in., br. 8·4 in., th. 1·2 in. The Tárykh Akbáry, the Akbár-namah, and this book, *i. e.* the Tárykh Alfy, are mentioned in several passages of Albadáuny (Bibliotheca Indica, Calcutta) as having been composed by order of Akber. The Emperor firmly believed that the extinction of Esllám was near, and that it would not subsist beyond A.H. 1000; accordingly he wanted the history of this period to be described, which he divided among several of the authors of his court, in order to get the work done more quickly, and more on the subject may be seen in the just-mentioned Muntakhab Al-Tawárykh of Ăbd Al-Qádir Al-Badáony (Bibl. Ind., Cal.), a portion of which I translated and published in Bombay some years ago. The present MS. is complete at the beginning and the end according to the years mentioned in the title, and is not the whole *Tárykh Alfy*; there is moreover an abrupt beginning of the volume in the middle of a sentence, and the heading "Events of 807" in red ink is on the 8th line from the bottom. The book has no other divisions than the years, the events of which are given without any breaks or mention of subjects, but it is remarkable, as the compilers had orders to omit all kinds of superstitions and fanatical embellishments, and to stick to naked facts alone.

43. روضة الجنات فى اوصاف هرات *The gardens of paradise, a description of Herát.* Fine black distinct writing, but three kinds of blue and grey paper; in good condition except the first page, over which a wet towel seems to have been passed, but not so as to make it totally illegible; it is moreover not the true beginning and there is no Bismillah. L. 13·6 in., br. 8·2 in., th. 1 in. This is more than a simple description of the city; it is its history likewise, embellished with quotations from various poets whenever the least occasion occurs. From the following brief view it will appear that the title does not express the whole subject of the book:—Description of Herát, its great mosque, fort of Ekhtyár-al-dyn. Special excellence

of Herát; its river, districts of Asfrár, Fowshaj, &c. Account of Tarshaz, Bahrábád, Asfráyn, Tabaristán, and Jorján, Kohestán, Hajestán, Farráh, Qandahár, Gur, Gurjestán. About Khoján Ttúsy and Hollagu Khan. Kings, Wálys, and Governors from the beginning of Esllám down to our times. The Samanians, the Gurides, and some Kurt kings, *e.g.* Rakn-al-dyn and Shams-al-dyn. About Ǎmyr Dáneshmand Bahádur. Events between King Ğayáth-al-dyn Muhammad and King Quttb-aldyn Asfráry and Nyál Takyn Farráh. Reign of Shams-al-dyn in Herát. A long series of kings, with their conflicts, and the various invasions and even destructions of Herát, occupy more than the second half of the MS. and also terminate it. This MS. was written on the 14th Jomády the second A.H. 1225; the name of the author is Mullaná Moǎyn Al-dyn Asfráry, and of the copyist Ebráhym B. Almarhúm Mollá Esllám Qebjáq.

44. جلد وقايع سنه ٥٥٣ از تاريخ الفي تا اخر سنه ٧٠٧ *Volume of events from* 553 *till the end of* 707 *according to the Tárykh Alfy.* This is another volume of the *Tárykh Alfy,* and one has already been registered under No. 42 and arrangements according to no other headings but the years occur; this volume, however, does not begin abruptly, but has a regular Bismillah, after which the events of 553 begin with the heading:—"Record of the events of the year 553 after the departure of the prince of men, to whom and to whose family Peace and Salutation from the greatest sovereign." L. 14 in., br. 8·6 in., th. 1·1 in. Writing good, distinct black, and paper thick; in good condition, with hard leather binding. The events come down to the year A.H. 708, which is the last heading and is to be the beginning of the next volume. There is no date.

45. جامع الفضايل *Jamǎ al-fadzáyl.* Very plain and distinct black writing with the headings in red ink: in good condition, bound in hard leather. L. 9·6 in., br. 5·9 in., th. 1·1 in. The author, Doulat Sháh E. Ǎllá Al-dowlah, says that after spending a life of folly and attaining the age of 50 he bethought himself of composing this book, which is a Tadhkerat-al-shǎrá, *i.e.* Lives of poets, which he gives in the following order:—Ǎly E. Abu Ttáleb, Lobayd, Farazdaq Wǎyl, Haryry, Áb-ul-Fatah, Rudaky, Rázy, Asdy, Ab-ul-farh Sanjary, Menochehr, Pandár Rázy, Ŭnssary, Ǎsjady, Amyr Qábús, Ferdousy, Farrahy, Sheykh Faruhy, Netzámy Ŭrudzy Samarqandy, Násser

Khosrú, Ămqaq, Ajaly, Jorjány, Athary, Abu-al-ăllá Kaykhowy Zuzany, Naqy Azraqy, Ăbd ul-wásă Habaly, Ăb almuf-áher, Khaqány, Anwary, Fáruqy, Dáneshmand Báhruwány, Ğaznawy, Senáyi, Súzany, Falaky, Hasan al-husayny Anwary, Faryd Kateb, Sayfy Nishapúry, Hakym Ruhány Samarqandy, Bylqány, Jowary Zargar, Athyr al-dyn Akhsyktáyi, Mullána Sayf al-dyn Asfarangy (a place in Ma-wará-al-nahr), Netzámy, Subzwáry, Shahfúr, Ăbd al-razzáq Essfahány, Sharf al-dyn Shafruh Essfahány, Rafў-ul-dyn, Lubnány Săyd-al-haruwy, Qadzy Shams al-dyn Mámy Haruwy, Faryd, Athyr al-dyn, Mullána Rak-al-dyn, Khojáh Majd-al-dyn Hamkar Fársy, Purbháyi Jámy, Abd ul-qáder Náyny (a contemporary of Sheykh Sădy), Ăttár surnamed Faryd-al-dyn, Jellá-al-dyn Rúmy, Sheykh Sădy Shyrazy, Awhad al-dyn Morágy, Ebráhym B. Sheher-yár called Fahr-al-dyn, Eráqy, Hamam-al-dyn Tabryzy, Mullána Bedr-al-dyn Jájery, Husayn B. Husayn Al-husayny, Ebn Nas-súh, Ebn Hesám, Mullána Fakhr-al-dyn Banagety, Mullána Jă-fer Feráhány, Nezáry Qohestány, Seráj al-dyn Qamary, Rakn Ssáyn, Khojah Khosrú Dehluwy, Khojah Hasan Dehluwy, Khojú Kermány, Amyr Kermány, Khojáh Ămád Fakyh, Solmán Sáwuj Mullána Mutzaffar Haruwy, Násser Bokháry, Amyr Yamyn-al-dyn Toğráyi, Mahmúd B. Yamyn Al-dyn, Ŏbayd Zákány, Jellál-al-dyn Adzad, Jellál-al-dyn Ttabyb, Háfetz Shyrázy, Mullána Sharf-al-dyn Rámy, Sheykh Kahah Tabryzy, Nuhád E. Ămád, Fadzlullah Nysh ápúry, Kumál Khajandy, Khojah Abd-ul-malek, Niămat-ullah Qohestány, Mullána Moăyn Juwyny, Sháh Qásum Anwár, Nábsátty Samarqandy, Ŭssmat-ullah Bokháry, Halláj Shyrázy, Rustum Khorbány, Aly dardar Astrabády, Kábaty, Shehab-al dyn Tarshyzy, Sheykh Adher, Aly Symy Nysh ápúry, Ğayath Shyrázy, Mullána Badakhshy, Mullána Khayály Bokháry, Bábá Súdáyi, Ttáleb Jájramy, Amyr Sháhy, Hasan Salymy, Ebn Hesám, Ăáruf Káshefy, Mullána Jámúny, Yusuf Amyry, Fahr al-dyn Ahmad, Amyr Yamyn-al-dyn Berllabády, Ssáheby Balkhy, Khojáh Manssúr Qarábuăh, Mullána Fusy, Sharf-al-dyn Sabzwáry, Háfetz Halwáyi, Mullána Ttutty, Mullána Qanbarpúr Nyshápúry, Ttáher Bokháry surnamed Sheykhzádáh Ttáher, Sayfy Yádgár Byg, Mahmúd Borsah, Ab-ul-rahman Jámy, Net-zám-al-dyn Ăly Shyr, Sohayly, Khojah Efdzal-ul-dyn Muham-mad, Abd-ullah Marwaryd, Khojáh Assafy, Sulttán Husayn Bahádúr. These are the names of all the articles, but each of them has numerous titles and surnames prefixed and affixed, which are here necessarily omitted. Specimens of the verses of every one of the poets are also given, but the articles can at the utmost be called sketches, and not actual biographies.

46. جارج نامه جلد اول *George-namah, first volume.* Conquest of India by the English. In excellent condition, strongly bound in leather, and in the handwriting of the author, Mullá Firúz, after whom this library is called. L. 7·8 in., br. 5·8 in., th. 1·4 in. This MS. was finished A.Y. 1183, A.D. 1814, A.H. 1229.

47. جارج نامه جلد دویم *George-namah, second volume.* In the same condition with the preceding, also by the author's own hand. L. 8·4 in., br. 6·5 in., th. 2·9 in. There is no date when this MS. was finished.

48. جارج نامه جلد سیوم *George-namah, third volume.* In the same condition as the preceding, and also in the author's own hand. L. 8·4 in., br. 6·5 in., th. 3·5 in. There is no date to show when this MS. was finished.

As this work is well known and has been beautifully lithographed in Bombay A.D. 1837, it is only necessary to observe that Nos. 46, 47, and 48 begin and end exactly at the same periods with the printed copy, and that there is no difference whatever between them and the latter.

49. جریدة العجایب و فریدة الغرایب تالیف الشیخ الامام العلامة سراج الدین عمر ابن الوردی *The geography of Saraj Al-dyn Ebn Al-Wardy.* This is an Arabic work written in a distinct hand, well bound in leather, and in excellent condition. L. 8·2 in., br. 5·6 in., th. 0·8 in. This MS. contains also other subjects besides geography, as will appear from the following brief table of contents. Countries and regions. Bays and seas. Islands and their products. Wonderful things. Celebrated rivers. Springs and wells. High mountains. On the properties of stones. On mines, gems, and their peculiarities. Vegetables, fruits, berries, and their qualities. Various shrubs and their virtues. Animals, birds, and their peculiarities. The countries mentioned are very few indeed, *i.e.* those where Esllám prevails, *i.e.* Syria, Egypt, and Turkey, with a brief notice of a few remarkable towns; among these also Qarttubah (Cordova) is described in one page as the seat of the Caliphate of Esllám in Andalusia; the country which occupies most space is Egypt, the pyramids of which are also described. In the description of rivers, islands, and seas the author exceeds the narrow limits within which he kept himself in the accounts of the countries, but fabulous properties are attributed to many of them. After the chapters on stones and vegetables come again some brief

geographical notices about countries which had hitherto not been mentioned, *e.g.* China, Thibet, and India, then again a myth about Alexander the Great and some ancient kings, with some religious notices, *e.g.* the coming of the Dujjál (Antichrist), and the other signs preceding the end of the world according to the Muhammadan belief, and the whole terminates with a Qassydah embracing all the prognostics of the day of resurrection. This MS. was finished on the 7th Shăbán A.H. 1085.

50. ذکر تواریخ و سه نسخه دیگر *Record on history with three other treatises.* Various kinds of handwriting, much damaged by worms; good hard leather covers, but loose. L. 9 in., br. 5·1 in., th. 0·4 in. The first book is in Turkish, and treats on the various eras of chronology in a brief way; the writing is very beautiful and every page is enclosed by a gilded frame. Division of time into years, months, days, hours, minutes, and seconds. Lunar and solar year. East Turkish, *i. e.* Chinese, Mogul, and Djagatáyi era. Coptic era. Alexander's era. Persian, *i. e.* Yazdajardy era. Hejrah era. Jellaly era. Here the tract ends, but not a word is said on the Christian era. The next tract is in Persian; its beginning it lost, but as it appears to be a mere random collection at present consisting of 8 pages, it does not matter much. The principal articles are prognostications or questions answered by the manner in which blood flows. The next piece is in verse and is called *Súz wa gudáz* (burning and melting); it was composed during the reign of Akber the Great (by Mullána Kháky) and is addressed to him; the contents are of a religious and amorous character, and the whole runs in one piece from the dedication to the end. This MS. was made A. H. 1092. The next is a Dywán by a poet who calls himself Brahman, and whose name occurs in the orthodox fashion in the last distich of every ode; at the end there are also a few quatrains. This MS. was made on the 15th Jomády ulterior A. H. (?) 30, probably 1130. The next book is also by a Hindu, which is the more certain since he has substituted Sri Krishna Seháy for the ordinary Bismillah, against which his countrymen usually have no objection. This MS. is in prose and contains various rules and observances for a holy life. This MS. was finished on the 19th Shăbán A. H. 1111. The last portion of the volume is again poetical but not at all inviting; the verses consist mostly of short amatory pieces; and some of those which are written all round the margins would afford nice practice to students wishing to learn how to read Shekestah.

51. رساله احوال ملک فرنگ و هندوستان *On the countries of Europe and India.* Various kinds of writing, all distinct, somewhat damaged by worms; good leather binding. L. 9·1 in., br. 5 in., th. 0·15 in. The author, Muhammad Husayn E. Abd alhasany Allessfahány, went to Bengal, embarked in Calcutta A. H. 1188 and went to Europe, first to Lisbon, and then to London where he spent one year and learnt English. The account he gives of his travels is short, but not altogether uninteresting. There is also a brief outline of European astronomy in this book. The latter moiety of this volume is occupied by an Arabic extract from the *Behár allánwár* (oceans of lights) of Mollá Báqer Almajlisy from his 14th volume; the special name of this extract is *Fawayd Muhamah Jalylah*, special important advantages. This is nothing but a medley of some chronological and astrological notions. The names of the ancient Persian months are given likewise. It is greatly cut up by worms. The last tract in this volume consists of pp. 13, is in Persian, and treats on astronomy, but all the blanks which have been left to be filled in by diagrams are still there, and render it nearly useless.

52. رساله کپتان جوناتن در احوال فرنگ با رساله علم بحران *Treatise of Captain Jonathan [Scott] on the state of Europe, with a treatise on the knowledge of Bahran [crisis].* Tolerably good writing, somewhat damaged by worms in the margins; good hard leather binding. L. 8·5 in., br. 5·6 in., th. 0·3 in. This is a brief treatise on the geography of the world, and an outline of the history of England down to the taking of Calcutta by Mr. Shore. This MS. was composed A. H. 1211, and the present copy made A. H. 1216. The author of the medical treatise on crisis in diseases was Sayyid Quttb Aldyn E. Sayyid Muhammad Háshm, who composed it in Surat. If the constitution of a man prevails so much over a disease as to subdue it, this is called a good, but in the contrary case a bad crisis. There is, however, also a migratory crisis, which is of 24 kinds, and accompanies a disease to whatever part of the body it may be transferred, &c. After a new Bismillah comes another treatise on the same subject by Aătta-ullah. It discusses the symptoms which announce the approach of a crisis in the malady, the duration of it, and the days most suitable for it, the days intermediate between two crises, &c., and terminates with a few cases and examples. This MS. was copied A.H. 1214.

53. روز نامه وقایع یعنی وقایع نعمتخان عالی *Account of events, i.e. events of Neămutkhán Ăály.* Careful writing by Mollá

Firúz B. Mollá Káwus, damaged by worms in some parts; binding good hard leather. L. 6·5 in., br. 3·9 in., th. 0·6 in. This is not a diary, as the title implies, but a record of a paltry siege of Hayderábád without events or dates, full of poetical couplets and quotations from the Qurán which so overwhelm the real contents that they are completely lost sight of; the author, Neămut Khán Ăly, was probably a Munshy desirous of displaying only his powers of compilation: he got his work also lithographed. This MS. was completed A. H. 1237.

54. طبقات اکبر شاهی *Ttabaqát Akber Sháhy.* Distinct writing, somewhat worm-eaten, well bound in hard leather covers. L. 12·1 in., br. 7·3 in., th. 3·25 in. This work was compiled by order of the Emperor Akber. As it is not unknown, it will suffice to mention only the dynasties which are described in it, without naming the individual sovereigns, as follows:—The dynasty of Dehly from the time of Sulttán Măz-al-dyn Gury, who conquered the country of Dehly and left a governor there—36 sovereigns, from A. H. 574 till A. H. 1002. The dynasty of Guzerat reigned from A. H. 793 till A. H. 980, *i.e.* 187 years. The dynasty of the Dekhan consisted of 36 sovereigns, from A. H. 748 till A. H. 1002. The dynasty of Málwah consisted of 12 sovereigns, who reigned 158 years. The dynasty of Bengal consisted of 23 individuals, who reigned 96 years. The Júnpúr dynasty reigned 97 years; the Sind dynasty, consisting of 21 sovereigns, 236 years. The dynasty of Kashmyr consisted of 26 persons and reigned 240 years and 5 months, and lastly the dynasty of Multán amounted to 5 men, who reigned 80 years. This history naturally embraces also the kings who reigned in Gulburgah, Muhammadábád, and Byder, and belonged to the Bahmany dynasty; the kings of Bejapoor who were of the Adelsháhy dynasty; kings of Ahmadnuggur, called the Netzámshahys, and still smaller potentates. The MS. itself is complete, but no such thing as a description of India, as promised in the preface, can be found at the end. There is no date.

55. فرس نامه با تصاویر *Horse book with pictures.* Distinct writing, each page enclosed in a frame; worm-eaten; loose but good leather binding. L. 9·4 in., br. 6 in., th. 0·3 in. This book was compiled from others, and among these was also the *Fers-námáh,* which had been written during the reign of Sulttán Máhmud the Gaznavide. The contents are as follows:—How to know the branch and root of horses, and how to distinguish good and bad ones. How to discover faults in the limbs and the age. Signs of racehorses; bad marks. How to find

out the temper of a horse. On the stature and strength. On the odour of the perspiration. To ascertain what the state of a horse will be in at any given season and how it will bear differences of climate; and explanation about diseases. On suitable food for various countries, green and dry. The 19 coloured drawings of horses have not been done by a skilful artist; their heads are all wonderfully small, their necks long, legs slender, and bellies great. There are remedies for the various diseases of horses given here, but a special work of a veterinary kind is registered under V. 15 (q.v.).

56. فهرس کتاب خانه سرکار نواب میرالملک و مصباح الطالبین و رساله ترکي در بعد بلاد از یکدگر و رساله مناظرات *Catalogue of the Library of the Serkár-i Nawáb Myr Almulk, and the Messbáh alttálebyn* (Lamp of the Seekers), *and a Turkish tract on the distances of countries from each other, and a tract on dialectics.* Writing by various hands, not injured by worms; binding new hard leather. L. 8·3 in., br. 5 in., th. 0·15 in. The catalogue of the Nawáb is arranged alphabetically and occupies pp. 35, the maximum number of books registered on one page being 55, and the minimum 32. The books extend to all departments of literature but no distinction is made between A., P., H., and T. books. The next tract was lithographed at Simla A. D. 1849, and would not have found a place here, but as it is bound up with MSS. it may be noticed that it is the well-known *Messbáh* issued by the late Sir H. W. Elliot for the purpose of showing what historical books he had collected, and what books he still wanted. The next is a short geographical treatise in Turkish, and begins with a description of every large town in Turkey; then Syria is taken up with some islands, Egypt, Arabia, Abyssinia, and finally a few places of Central Asia, China, Persia, the North of Africa, and Spain, are mentioned. After a new Bismillah 5 pages more follow as an appendix, mentioning a few more countries and places, such as Bossrah, Hormuz, &c. There is no date.—The last treatise of this volume is on Dialectics by Muhammad B. Husayn surnamed Fahr-al-dyn Alhusayny, and teaches how to conduct a disputation in a scientific manner. It consists of pp. 18 and has no date.

57. الفضایل الباهره في محاسن مصر والقاهره و حسن المحاضره في اخبار مصر والقاهره *Conspicuous excellencies in the beauties of Egypt and of Cairo, and a good view of the information about Egypt and Cairo.* Arabic MS., distinct black writing, vermilion headings, each page enclosed in a frame of red and blue lines.

L. 10·5 in., br. 6·9 in., th. 0·9 in. The author's name does not appear, but he seems to have largely copied from Maqryzy, whom he also quotes. He treats briefly of the history of Egypt from its first conquest by the Moslems under Ămru B. Alăáss, A. H. 10 down to A. H. 1050, at which time the work appears to have been composed. Then comes a geographical sketch of Egypt, including an account of each town, with its principal buildings. Account of the revenues of Egypt before and after Esllám. Special products of Egypt. Various kinds of mines. The wonders of Egypt, which are 22 in number; there is also a slight notice concerning the pyramids. The Nile and its crocodiles; the Nilometers and their various constructors. Cairo, its chief buildings. A historical sketch of the Khalifs, with some remarkable excellencies of Egypt. This was finished A.H. 961: pp. 92. Then comes the *Hasan Almaháđzar*, &c., which occupies the larger portion of the volume. This work begins with quotations of all the passages from the Qurán in which Egypt is mentioned; and after recording various traditions a history of Egypt is given, mentioning first the kings before and then after the Deluge. Then the wonders of Egypt, and especially the pyramids, are described. Then comes an account of Alexandria. An account of the conquest of Egypt by Ămru. Then comes an alphabetical account of whatever is remarkable in Egypt; and again historical, geographical, and religious notices promiscuously. This work is interesting, but its author appears not to have had the least idea of method, and treats all subjects pellmell. This copy was finished likewise A. H. 961, and contains pp. 218.

58. مرات الهند در محاصل صوبجات *The mirror of India,* i.e. Revenues of the various Ssubahs of it. Tolerably good writing, not damaged by worms; well bound in hard leather covers. L. 9·2 in., br. 5 in., th. 0·3 in. The author of this work was Muhammad Luttyf of the Ssubah of Gujerát. As the Abjad notation is much more troublesome than common numbers, some one has prefixed a number of pages for practising, beginning with simple and terminating with complicated sums. On the 2nd page occurs an ode of 16 distichs, each of which ends with the words Sheykh Ab-al-fadzl, he having been the prime minister of Akber. After that the statements of the income from every Ssubah occur, which occupy the greater part of the book. Then comes a record of the Government treasure, jewels, troops, and the budgets for the imperial household, princes, &c., during the 20th year of Akber's reign, corresponding to A. H. 1074.

Then comes the pay of the officers of the state from Ab-al-fadzl downwards, embracing all the military and civil functionaries to the end of the book.

59. محبوب القلوب Careful writing, perpendicular according to the Arab fashion. Paper brown from age, worm-eaten; binding strong, of hard leather. L. 8·7 in., br. 6 in., th. 0·8 in. This *Mahbúb-al-qalúb*, i. e. Heart's-delight, is a Tadhkerah, i. e. biographical dictionary of poets, with specimens from their verses. Total pp. 466. Here the lives of more than 200 poets are given, *e. g.* Lobayd, Farazdaq, Wăbel Jaráăy, Ebn Rúmy, Motanabby, Ab-ullăllá Moğraby, Abu-al-fath, Moăyn-al-dyn, Ttanttarany, Ăássumy. *First series* :—Rudaky, Assady, Rázy, Asdy Ttousy, Ab-ul-farah, Menuchehr Shasst-delah, Mabdar Rázy, Unssary, Masŭdy, Săd Solmány, Ăjady, Ferdousy, Farrakhy, Moğarry, Ŭrúdzy Samarqandy, Hakyn Násser Khosrú, Amăq Bokháry, Qattrán Assly, Fassyh Jorjány, Farkháry, Abu-Allăyi Kanjuwy, Malak Ămád. *Second series* :—Hakym Azraqy, Ăbd-ul-wásă Jaly. Ab-ul-fákher Rázy, Efdzal-al-dyn Kháqány, Awhad-al-dyn Anwary, Rashyd Wottwátt, Ádyb Ssáber, Ŏthmán Mukhtáry, Sheykh Sanáyi Ğaznawy, Hakym Suzany Samarqandy, Tzahyr-al-dyn Fáryáby, Majyr-al-dyn Bylqány, Jowhary Zargar, Athyr-al-dyn, Ákhastaky, Sayf-allah E. Safarnaky. *Third series* :—Sheykh Netzámy, Sayyid-dhulfeqár Subzwáry, Shahfúr Ashhary Nyshapúry, Jumál-al-dyn Muhammad Ăbd-ul-Razáq Essfahány, Sharf-al-dyn Essfahány, Rafyă-al-dyn Yunány, Săyd Haruwy, Qádzy Shams Ttabyby, Emámy Haruwy, Faryd Ahúl, Athyr- al-dyn Awmány, Rakn-al-dyn Qubáyi, Mojd-al-dyn, Hamker Fársy, Purbháyi Jámy, Ăbd-ul-qáder Náyny. *Fourth series* :—Sheykh Faryd-al-dyn Ăttár, Mulláná Jellál-al-dyn Rúmy, Sheykh Sădy Shyrázy, Sheykh Awhad-al-dyn Kermány, Sheykh Ĕráqy, Khájah Hemám Tabryzy, Badr Jájramy, Púr Hasan, Sheykh Ab-al-hasan Asfráyny, Amyr Sayyid Husayn, Ebn Núh, Ebn Hesám, Fajr Benagity, Jellál-al-dyn Jăfer Qarábáqy, Hakym Nadháry Quhastány, Rakn Ssáyn, Amyr Khosrú Dehluwy, Khajah Hasan Dehluwy, Khojú Kermány, Mir Kermány. *Fifth series* :—Khaját Ŏmád Faqih Kermány, Salmány Sáwuhy, Mullána Mutzaffar Haruwy, Mullána Hasan Mutakalam, Násser Bokháry, Amyr Mubayn Aldyn Tzafrány, Ebn Yamyn Fariwumdy, Ŏbayd Zákány, Sayyid Jellál-al-dyn Ádzad, Mullána Hasan Káshy, Jellál Tzayyib Shyrwány, Khajáh Hafetz Shyrázy, Sharf-al-dyn Rámy, Sheykh Kahaj Tabryzy, Luttf-allah Nysápúry, Sheykh Kumál Khajandy, Khajah Ăbd Almalek.

Sixth series :—Sayyid Neămut-allah Woly, Mullá Moăyn Juwyny, Sayyid Qasem Anwár, Khajah Ŭssmet-Allah Bokháry, Abu Esaháq Jellál Shyrwány, Mullá Barandaq Samarqandy, Khajah Rustum Jorjány, Mulláná Badr Shyrwány, Mulláná Sharf Yazdy, Ăly Durdurd Astrabády, Mulláná Káteby Tarshyzy, Mulláná Shehâb Tarshyzy, Sheykh Azary, Mulláná Samy Nysházúry, Mulláná Yahy Sakyb Nyshápúry, Kumál Ğayáth Subzwáry, Mulláná Badakhshy, Hasán Bokháry Sawday [?] Aswardy, Ttáleb Jájramy. *Seventh series* :—Amyr Sháhy Subzwáry, Mulláná Hasan Salmy, Mulláná Muhammad E. Hesám, Mulláná Janúny, Mulláná Yusuf Amyry, Khajah Awhad Subzwáry Mostofy, Amyn-al-dyn Tarllábády, Durwaysh Qásem Túny, Mulláná Ssáheb Balkhy, Khajah Ttúsy, Manssúr Qarábuqah, Mulláná Ttusy, Sayyid Sharf-al-dyn Redzáyi Subzwary, Háfetz Halwáyi, Mulláná Ttutty Tarshyzy, Qabry Nyshápúry, Ttáher Bokháry, Mulláná Woly Qalandar, Amyrzadáyi Yádgár Byg, Mahmúd Barsah. Besides the notices about the just-mentioned poets, there are also others concerning the contemporaries of the author; these, however, are scanty. This MS. was completed A. H. 892, but the author's name is eaten out by worms.

60. در مداخل و محاصل هندوستان *On the income and revenue of Hindostan.* Nice black writing on good paper, very slightly touched by worms; binding of hard leather. L. 8·9 in., br. 4·6 in., th. 1·1 in. The author of this compilation, Lachmy Narayan, whose poetical surname is Shafyq Aurungábády, was, A. H. 1204, ordered by H. H. the Netzám to come to Hyderábád and to undertake this work, for which too grand a title has been selected; nevertheless those who are fond of statistics are likely to derive pleasure from the perusal of it. To every Ssubah and town the revenues are appended in words, and not in numbers; and many contain little historical sketches of the income during various reigns. This copy was made at Hyderábád A. H. 1210.

61. نفحات الانس *Friendly breathings.* Distinct writing, a little worm-eaten, strongly bound in hard leather covers. L. 10·4 in., br. 7·3 in., th. 11·4 in. This is a biographical dictionary of all the male and female Ssofys of note who were distinguished by their piety and the high progress they had achieved in the tenets of the Ttaryqat. This book had first been composed by Abu Ăbd-al-rahman Muhammad B. Husayn Alsallamy Al-Nyshápúry, and was afterwards read in all assemblies and used by Abu Esmăyl Ăbd Allah E. Muhammad Al-Anssáry, but as the language had become somewhat obsolete, Ăbd Al-Rahman

E. Ahmad Aljámy had taken it upon himself to alter the language and to abridge the work, and the present edition was the result. After a few preliminary articles on the doctrines of the Ssofys the biographies commence, and embrace the lives of about 400 persons, the last portion being consecrated to the women, who are 30 in number, and who are said to have attained the degrees of man. Written A. H. 1002.

V.

MEDICINE, CHEMISTRY, PHARMACY.

1. اسماي ادويه درالسنه مختلفه و رساله حكمت *Names of Medicines in various languages and the Resalahi Hikmat.* L. 9·5, br. 5·3, th. 0·3 in. Strongly bound in hard leather covers and but little damaged by worms; writing good, black. This MS. is medical, and consists of various mineral and vegetable drugs classified alphabetically, and, moreover, marked with the initial letter, in red ink, of the language from which each medicament is taken, *e. g.* Arabic, Persian, Greek, Turkish, Pehlvi, Nabatæan, and Syriac; so that this little book may be called an alphabetical Pharmacopœia, which occupies one-third of it. The remaining two-thirds of the MS. contain another Pharmacopœia, in which the drugs are arranged under the heads of hot, cold, dry, moist, astringent, &c.; some of these have various classes, *e.g.* hot in the 1st, 2nd, &c. degree.

2. اسامي ادويه *Names of drugs.* In hard pasteboard covers. L. 8 in., br. 4·5 in., th. 0·3 in. The author of this Pharmacopœia was Husayn B. Aly B. Husayn Allanssáry, an apothecary known by the name Husayn B. Hájy Zayn. The arrangement of the book is the same as of No. 1. The initials of hot, cold, dry, &c. are prefixed to each medicine to designate its nature; but, like the above, the name only is given, and one example will serve as a specimen of the whole book, thus:— "*Asqurdyún* is Greek, and is in Persian called Syrmú [garlic hair ?] with Dhammah over the Hamza, quiescent Syn, Dhammah over the Qáf, long Waw, quiescent Rá, Dál without a diacritical point but with fatah, Yá with Dhammah, long Waw, and quiescent Nún. Hot, and dry in the 4th degree." There is no date nor paging; the MS. is complete and runs through the whole alphabet, after the completion of which there are two fly-leaves, written in different hands and at different times, breaking off suddenly, at *Qusttyr*, an Arabic word.

3. اختيارات بديعي درخواص ادويه اشجار واحجار *Ekhtyárát Budyăy on the properties of vegetable and mineral drugs.* In hard leather covers, but the writing is somewhat damaged by worms. L. 10·6 in, br. 7·1 in., th. 1·1 in. The author of this work is Ăly Ben Alhusayn Allanssáry, known as Hájy Zayn the Apothecary. The MS. contains 308 leaves, and consists of one

alphabetical catalogue of drugs occupying the whole of it. This work is a great deal superior to the above two, because, instead of giving merely the vocalization of the words as above, it gives the actual qualities of the substances it describes. Some articles are indeed short, but others occupy several pages, *e. g. Ttyn, i.e.* loam, of which there are many species; and that which is called *Ttyn Nyshápúry*, or in Persian "Loam of Khorásán," being eatable, is consumed either raw or roasted. The same may also be said of honey, of which several species, with their medical properties, are described; the most curious of these appears to be the *ŭsl-nakhl*, a kind of sweet dew that is found on blossoms and on leaves, but if it be not gathered fresh it spoils. The properties of various kinds of flesh are also described, also of milk and other human food. This MS. was terminated on 21st Jomády posterior A. H. 900 and something, at Mekkah.

4. اختيارات بديعي Another MS. of No. 3; covers, soft leather, but the writing superior. L. 10·7 in., br. 6 in., th. 0·9 in. After the alphabet of the Pharmacopœia is completed as in No. 3, more than 20 leaves yet follow, which are fragments of a similar catalogue of drugs. There is no date and no paging, but the MS. contains more than 300 leaves.

5. اختيارات بديع Another MS. exactly like No. 3 and No. 4 and by the same author; writing good; covers, hard leather. L. 9·8 in., br. 6 in., th. 1 in. This MS. consists of 331 leaves. After completing the alphabetical catalogue, as in No. 3 and No. 4, a little treatise of only 11 pages, which is complete in itself on the same subject. Of Nos. 3, 4, and 5 a perfect copy could be produced for printing, and would very likely prove interesting to medical science.

6. تحفة المجربات در طب *The Tuhfat of experiences in Medical Science.* Good leather covers. L. 10·5 in., br. 6 in., th. 0·3 in. The writing is somewhat negligently done, and no date can be found. *Ch. I.* To remove the headache. *Ch. II.* To treat Makhólyá. *Ch. III.* How to begin the treatment. *Ch. IV.* On the treatment of bad sperm. *Ch. V.* Of cold. *Ch. VI.* Eyes. *Ch. VII.* The two ears, &c.; and so on through all the parts of the body. It contains eighty-four short chapters and an appendix.

7. تحفة المومنين تا حرف دال *Tuhfat-ulmúmanyn*, or Present of the Believers, as far as the letter Dál. In leather covers, but loose and negligent writing. L. 8·4 in., br. 4·8 in., th. 0·8

in. This is a pharmacopœia which is very incomplete, since it does not contain even the beginning of the letter Dál, but it is full of marginal notes all round on every page. There is neither date, paging, nor author's name.

8. جامع الفوايد طب *Jámă Al-fuwáyd. Medical.* Very distinct black writing, bound in strong leather covers. L. 6·8 in., br. 4·1 in., th. 0·3 in. Yusufy E. Muhammad Yusuf the Physician is the name of the author of this book, which treats entirely on the cure of diseases, and the greatest peculiarity in it is that nearly all the prescriptions are given in quatrains. The first recipes are given for the diseases of the head, the eyes, ears, lips, teeth, tongue, &c. Then come the other portions of the body going downwards, *e.g.* the throat, breast, heart, liver, &c. At the end of the book recipes are inserted against the splitting of the hair, emaciation, snake-bites, wasp-stings, dog-bites. It appears to be a nice little medical work, but has no date.

9. مختصر جامع النفع در طب *Abridgment of the Jámă-al-ttibb, on Medical Science.* Writing negligent; the pages are loose; covers, good hard leather. L. 7·9 in., br. 4·6 in., th. 0·3 in. This book is more complete than No. 8, because it gives not only the remedies but also the symptoms of every disease, and seems to be superior in every respect. It also commences with the head, and then treats gradually of all the portions of the body. No date.

10. دولت حُلقت در معالجهٔ طيور شكاري و ديوان آميد Dowlat Hulkat on the *Treatment of game-birds* and the *Dywán of Umyd.* Distinct, in some parts careless writing, but the Dywán is almost caligraphical. Somewhat damaged by worms. Binding, hard leather. L. 8·4 in., br. 4·5 in., th. 0·25 in. This book is said to have been composed as early as A.H. 608, and its contents are varied enough, as will appear from the following view:— How to teach and train the Báz (falcon) and the Báshah [?]. How to put on the Duwál (thongs) on the feet of the falcon, and to find on which foot the Jallájal (globular bell) is to be put. How to ascertain the qualities of falcons. How to know the Shanqár, the Charğ, and other falcons. How to know the Láchy and Sháhyn falcon. How to keep a falcon in good condition and also other birds. How to fatten a languid and a black eye. How to remedy the exuberance of blood. How to know the dryness of the breast in a falcon and other birds, and how to remedy it. How to remedy water flowing from the mouth. How to know the Kakrúty and to cure it. To

know the feet and neck. How to cure whiteness of the eyes, swelling feet, and the Taly disease. How to remove the laziness to which animals are subject. About the Sang-ta and the cure of it. How to cure the swallowing of the Pormehrah. On greediness for food. To cure the pituita of every animal. To cure various bad habits and broken bones. On the treatment of worms, of birds which will not sit steady on the hand, of blindness. On the shedding of feathers. On the arranging of the Pormehrah. To know the medicines. How to treat a bird which faints from medicine. There is no date.—The Dywán of Umyd occupies about one-third of the book and has likewise no date.

11. رساله عطريات وصنايع و بدايع و جامع القوانين در طب *Treatise on Perfumes, another on various Preparations, and a Collection of Rules in Medicine.* Somewhat negligent but tolerably plain writing, little damaged by worms, and bound in good leather covers, which are loose. L. 8·7 in., br. 5 in., th. 0·6 in. The first treatise begins with various methods of perfuming the flavour of water. On amber, lignum aloe, camphor, musk, Ráyhán, and other aromatic plants. The distillation of perfumes and oils is also taught.—The next treatise teaches how to manufacture pearls, coral; how to dye crystal, ivory, and how to prepare various false precious stones, *i. e.* paste. How to polish or varnish various substances, to gild or silver. Of vermilion seven species are given. To prepare Eskandary varnish, quicksilver, talc. To dye gems, paper. There are numerous other recipes.—The last treatise in the volume is medical, and was composed by Yusufy B. Muhammad. It is a collection of prescriptions for various diseases, beginning with those to which the head is subject and all the parts of it, such as the nose, ears, mouth, and teeth, and then all the portions of the body are treated. This MS. was copied A. H. 1197.

12. رساله قانونچه الريس ابو علي سينا درعلم طب *Treatise called Qánúnchah of Ăbu Ăly Syná [Avicenna] on the science of Medicine.* Arabic MS. Very careful black writing; slightly damaged on the margin, in good but loose leather covers. L. 9·7 in., br. 6·2 in. Nothing is said in the text about the author's name, but the large Qanún of Ăbu Ăly Syná was typographed in Lucknow a good many years ago. The contents of the present MS. are as follows: The four elements, the temperaments of man, members of his body, his treble forces, *i.e.* natural (in the liver), animal (in the heart), spiritual (in the brain). Acts produced

by these forces. Anatomy. Health and disease. Indispensable requisites to keep the body alive. Sleep and wakefulness, movement and quietude, &c. Passions. Indications by which the state of the body is recognized. Pulse and its varieties. Colours of urine, stool, &c. Bodily exercise, shampooing, bathing. Bleeding and purging. Pregnant and suckling women. How to deal with infants. The healing of the sick. Bleeding and cupping. Vomiting and purging. Then come the various diseases, from the head downwards through every limb, with the medicine for each. Then comes the food, *i.e.* cereals, animal food, milk, fruits, aromatic plants, oils, perfumes, confections, lotions, and potions. No dâte.

13. جلد اول طب اكبري *Ttibb Akbery, vol.* 1. Nice writing, every page enclosed in a frame of two red lines and one blue; well bound in hard leather covers. L. 9·5 in., br. 5·6 in., th. 0·62 in. This appears to be a beautiful medical work, in which some of the diseases incident to tropical climates, *e.g.* the liver-complaint, are treated at great length; but the usual method is followed, of beginning with the head and its parts, and going through all the parts of the body, and the diseases they are subject to, with the medicines that will cure them. The following is a brief view of the contents: A section on the diseases of the head and brain, consisting of 28 chapters. Section on the diseases of the eye, containing 62 ch. Section on the maladies of the ear, 11 ch. Section on the diseases of the nose, also 11 ch. Section on the diseases of the lips, 10 ch. Diseases of the teeth, 16 ch. Diseases of throat, &c. 17 ch.; of the breast, 12 ch.; of the heart, 9 ch.; paps 7 ch. No date.

14. جلد ثاني طب اكبري *Ttibb Akbery, vol.* 2. The same as the preceding number. of which it is the continuation. L. 9·6 in., br. 5·6 in., th. 0·6. The contents of this vol. are as follows:—Maladies of the liver, 16 chapters; of the spleen, 7 parts. Diseases of the intestines, 9 chapters; of the anus, 8 ch.; of the testicles, 10 ch.; of the bladder, 16 ch.; of the sexual diseases of men, 14 ch.; of women, 23 ch. Maladies of the back and its surrounding parts. Cutaneous diseases, maladies of the hair, nails, and others not mentioned before, with an epilogue divided into two chapters. No date.

15. فرس نامه *Horse-book.* Rather negligent writing and in some parts disagreeable to read, worm-eaten, loose; covers good of leather. L. 8·5 in., br. 5·2 in., th. 0·2 in. This book

commences abruptly with a number of medical prescriptions for various distempers horses are liable to. After that comes a treatise literally the same with IV. 55, and a good copy might be produced from these two MSS. Here we have no pictures of horses, but after the completion of the treatise comes again a series of medical prescriptions. Then comes a versified treatise on the qualities, &c. of horses, which is again followed by a medical tract on the diseases of horses, with their remedies. This MS. was made A.H. 1044.

16. قرابادين مظفري درطب *Pharmacopœia of Mutzafary.* Distinct small writing with good ink, somewhat worm-eaten; well bound in leather. L. 8·75 in., br. 5·3 in., th. 0·2 in. The author of this book is Mutzafar Muhammad Alhusayny, who has arranged it alphabetically. Here the names of the substances explained are always written with vermilion ink, and beneath each comes its nature and its use. The book is complete, and was copied A. H. 1065. There are also marginal notes in various places.

17. قرابادين معصومي وديگر قرابادين وغيره *The Pharmacopœia* of Măssúmy and *of others.* Careful writing, on strong blue paper, slightly injured by worms; well bound in strong leather covers. L. 8·4 in., br. 6·4 in., th. 1·4 in. This work treats first on the necessity of compound medicines, the manner of washing mineral, vegetable, and animal substances and the way of preserving them. How to dissolve and to grind mercury and gold; how to extract honey, &c. On equivalents. On apothecaries' weights. Explanation of compound names in Arabic, Persian, Greek, and Hindostani. How to test the Taryáq Farúq and to administer it to patients. To ascertain the nature of compound medicines. Various confections and exhilarative medicines. Stomachics, laxatives, strengthening, constipating, &c. Potions of various kinds. Various kinds of cubebs, such as laxative, constipating, &c. It would be rather difficult to give an appreciative view of the contents without lengthening it too much, as the variety of subjects treated is great, and after the end of this book there is also an appendix of various medical prescriptions. The next book in this volume was composed by Myr Muhammad Ăly Alhusayny, and is analogous to the preceding one. It also begins with compound medicines, their nature and use. Reason why physicians differ concerning the qualities of some medicines. Rules about eating and drinking are given, but there are also things to be observed on

account of the influence of the stars. Here also various diseases, with the medicines proper for curing them, are described, and last of all come regular astrological tables, with the various substances that are under the influence of the Sun, Venus, Mercury, &c., and a few other notions of the same kind. Then comes a short tract composed by Sáheb Rám Munshy on a few religious and political questions, and their answers, *e.g.* whether religion ought to be propagated by force, what king is the best, &c. No date. The last piece consists of a few astronomical calculations:— How to find the Aharkan, *i.e.* the quantity found by observation according to the Hindu date. How to find the Madham of the sun, *i.e.* its centre from the Aharkan, &c. There is no date.

18. قرابادين بديعي *The Qurábádyn Budyǎy.* Distinct writing, each page enclosed in a frame; paper brownish and somewhat damaged by worms; well bound in good leather covers. L. 10·9 in., br. 7·5 in., th. 1 in. The preliminary explanations are about the manner of preserving, preparing, &c. various kinds of substances. This pharmacopœia consists of 33 large chapters, in which the various medicines, with the diseases they cure, are described. They mostly consist of various kinds of sherábs, confections, and pills. Some medicines of the celebrated Avicenna are described in his words, and appendices are added to several chapters from the Qurábádyn of Khowarezm Sháh. Many Kuhls, *i. e.* collyriums, are given for the eyes, and numerous medicines bear Greek names. It is well known that high medical virtues are attributed to precious stones by Oriental physicians; accordingly we find that in the last five pages their properties and medical uses are described. This MS. was finished A.H. 1153.

19. كفايه منصوري درطب *The Kefáyáh Manssúry on medicine.* Careful nice writing, only a little damaged by worms; covers of hard leather. L. 10·2 in., br. 6·1 in., th. 0·7 in.; pp. 332. The name of the author is Manssúr B. Muhammad B. Ahmad B. Yusuf B. Faqyh Al-Elyás, who calls this work in his preface *Kefáyáh Mejáhadyah.* In the latter portion of the book there is a number of pages written by another hand, a little negligently, but the end is again carefully done. This work is divided into two parts, the one treats on theoretical, and the other on practical medicine. The former is again subdivided into 2 divisions and 4 sections. The first section treats on the intrinsic causes of health. Ch. I. The elements. Ch. II. Winds. Ch. III. Temperaments. Ch. V. Members.—Second Section.

The apparent causes of health. Ch. I. Constitution. Ch. II. Strength. Third Section. The operating causes of health. Ch. I. The necessary causes:—1, Air; 2, Animal spirits; 3, Motion and rest of the body; 4, Sleep and waking. Then come various paragraphs about food and drink, evacuations, constipations, &c. The 2nd, *i.e.* practical portion, is also divided into various sections, chapters, and paragraphs in the following order: the preservation of health and general medicines. This part contains several paragraphs about food, drink, evacuations, &c., as well as descriptions of all the maladies human beings are liable to, with the manner in which they are to be treated, these are:—Diseases of the head and brain, of the eye, of the ear, of the nose, mouth, lips, tongue, gums and teeth, intestines, liver, spleen, laxative diseases, testicles and bladder, penis, womb, anus, spine, limbs and joints, fevers. A division about external and cutaneous diseases. A treatise on poisons. Medicines simple and compound; aliments which are medicines; their nature and effects; vegetables, flesh, fruit, aromatic grasses; compound medicines, how made; counterpoisons; recipes for electuaries, stomachics, pills and clysters; ointments, eye medicines, &c. This MS. was made A.H. 1260.

20. مجربات اکبری *The Akbery Experiments.* Somewhat negligent but very legible writing, slightly damaged by worms on the margins; well bound in hard leather covers. L. 8·6 in., br. 5·6 in., th. 0·8 in. The author of this work is Muhammad Akber E. Myr Muhammad Maqym, and a treatise of the same title, but beginning only with the 19th chapter, bound up with a volume on astronomy, has been registered already under **I.** 8. And books under this title are also to be had in the bázár; but as it is not known whether their contents are exactly the same, it will be proper in this place to give a brief outline of the matters treated in this book:—The beginning contains instructions how to prepare various substances and how to purify them, *e. g.* how to extract mercury from vermilion, talc, &c., frankincense from lignum aloe, oils, &c. To burn ivory. How to eat mercury so that it may remain in the stomach. To extract salt from various substances and from plants. How to draw water from the nose. Various methods of reviving metals, preparing opium, bang, &c. Recipes for the headache, pustules on the head, want of sleep, and so on downwards; all the members of the body are treated. Towards the end there are also recipes not referring to diseases, *e. g.* how to get fat, lean, &c., and lastly there is a paragraph on bird-catching. There is no date. Pages 398.

21. ميزان طب *The Balance of Medicine.* Legible writing damaged by moisture, worms, and sticky ink; binding of hard leather. L. 8·1 in., br. 4·8 in., th. 0·7 in. The author of this work is Muhammad Arzány, surnamed Muhammad Akber, who professes to have composed it for the instruction of children, but the arrangement is exactly the same as that of the usual medical books, *i.e.* to treat all diseases and to give recipes for them, beginning from the head, and to consider every member of the body. First the four symptoms and qualities, *i.e.* heat, cold, moisture, and dryness, are explained; then the four temperaments; after that comes a short pharmacopœia of simple and compound medicines; and then the various diseases from the head downwards, which constitute the bulk of the work are described with their treatment; no date. Pages 352.

22. مجرب الشفا *Examiner of Health.* Tolerably good writing, not damaged by insects; in hard covers, well bound in leather. L. 8 in., br. 4·7 in., th. 0·3 in. The author's name is Ahmad B. Muhammad Multány. After describing how to examine the pulse and the urine, the author gives 43 chapters, beginning from the head and going through the whole body, according to the usual routine. The latter portion of the book contains also promiscuous recipes, and among these there are a few silly amulets likewise. Pages 164. No date.

VI.

PHILOSOPHY, MORALITY, LOGIC, LAW.

1. بيان التنزيل *Explanation of the Tanzyl.* In good condition, strong paper, black writing, hard leather covers. L. 8·7 in., br. 6·6 in., th. 0·6 in. "The author of this book, the weakest of the weak and servant of the poor, Ăzyz Ben Muhammad Alsanafy, says that when the Kitáb Tanzyl was introduced to the notice of his friends, they said:—We cannot fully understand the Kitáb Tanzyl because its text is small but its meaning large; accordingly this explanation was written and divided into 20 sections and into chapters." This book treats about God, the angels, on Salúk (seeking after perfection), some medical topics, &c., all from a philosophical point of view, that I conceived it best to insert the work under this head; at any rate, the idea that love is the chief motive power in the universe must be considered to be a philosophical idea; not only the first principles of all plants and animals are full of love, but all existing things are intoxicated therewith. If it were not for love the spheres could not revolve, plants could not grow, and animals could not be born. All substances are attracted by love towards each other, and wish perpetually to enjoy each other as lovers of opposite sexes do. The book is curious and contains so many subjects that it would be impossible to give an adequate idea of its contents without unduly lengthening this notice; hence I shall conclude it with one more specimen, as follows:—"In the seed of every plant and of every man there are four forces, *i.e.* the attractive, the conservative, the digestive, and the expulsive; and although there are also other forces, such as the warring, the sleeping, and the procreative force, the abovementioned ones alone shall be discussed, because if it were not for them no grain could become a plant, nor sperm an animal, and neither could attain perfection. As soon as a seed becomes a plant these four forces operate in every one of its branches, and when sperm becomes an animal they begin to work in all its members. These forces, named kings, govern also the stomach, the head, and the liver of man," &c. This MS. was written in Bombay on the 1st of Dhulhejjah, A.H. 1251, and would perhaps repay a closer examination.

2. تاريخ تلويح *Târykh Talúwyh.* Strongly bound in leather; both the text and its explanation are in Arabic. L. 10 in., br. 6·8 in., th. 1·2 in. This is a treatise on various legal questions of the Muhammadan religion; the MS. was written by Ŭllămah, A.H. 785, on the 20th of the month Dhulqădah. Tradition is also often adduced in the solution of questions, and one example will suffice:—"The Prophet (salutation to him!) was asked about the selling of fresh dates for old ones, and whether the bargain is destroyed when they get dry? He replied: Yes. When, however, this tradition was reported to Ăbu Hanyfah (upon whom be the mercy of God!) he replied that it had circulated by means of Zayd Ăbu Ăyyásh, whereas he is one whose traditions are not received nor approved of by collectors of traditions," &c. There is neither paging nor any proper division of the matter, and the whole work seems to be a random collection of legal opinions. No date.

3. تصديقات منطق *Verifications, Logic.* Well bound in strong, hard leather covers, but somewhat damaged by moisture. L. 6·8 in., br. 3 in., th. 0·4 in. There are only a few Arabic texts scattered about in the MS. which are explained in Persian; the whole text is of a dialectical kind, with numerous definitions of syllogisms and all sorts of terms used in logical science and scholastic philosophy. The MS. was finished in the beginning of Muharram A.H. 1051, which date will account for the state some portions of the MS. are in.

4. حاشيه شرح وقايه *Háshyáh Sherh Woqayah.* Arabic MS., distinct writing, but considerably damaged by worms; well bound in hard leather covers. L. 10·7 in., br. 6·4 in., th. 1·6 in. These are the marginal notes to the commentary on the Woqayah, a work of authority on Muhammadan law. A few words are always given and commented upon; thus the book runs on from beginning to end without any new matter being introduced. This MS. was made A.H. 1006.

5. حاشيه شرح تجريد *Háshyáh Sherh Tajryd.* Arabic MS., distinct black writing, well bound in hard leather; total number of leaves 167. There is no date to show when this MS. was written. L. 8 in., br. 4·3 in., th. 0·4 in. These are the marginal notes to the commentary of the Tajryd, *i. e.* the explanation of an explanation and discussion of the sense according to the scholastic fashion. This MS. treats on various abstract subjects and logical definitions of them.

6. حکمت العين *Hekmat al-ăyn.* Arabic MS. Tolerably distinct, but worm-eaten, written on two different kinds of paper in different hands, and terminating abruptly. No date. Binding hard leather. L. 8·9 in., br. 4·8 in., th. 0·2 in. Muhammad B. Mobáruk Sháh Al-Bokháry said: Some of my friends who were anxious to obtain a special knowledge of the science of natural theology requested me to write a commentary to the *Hekmat al-ăyn*, composed by Al-Qazvyny, to explain the different words occurring therein and to elucidate the meaning of the book, and to abstain from the prolixities into which Al-Shyrázy has fallen; and the present work is the result. This MS. contains nothing but a philosophical discussion on existence and non-existence. Incidentally also the possible and the impossible are treated, with many technical expressions used in Arabian logic and dialectics. A few words with an &c. of the text are always given, overlined with red ink, and then commented upon.

7. دانش نامه جهان نما *Dánesh námah Jehán numá, i.e.* The world-showing book of knowledge. Very distinct large black writing, each page enclosed in a frame of two red and one blue line. Not the least damaged; binding strong leather, quite new. L. 9·6 in., br. 6 in., th. 0·8 in. The author of this book was Ěnáb Al-dyn Muhammad Husayny Essfahány, who lived during the reign of Sulttán Mahmúd Gurkán, whom he praises in his preface. It appears to be very interesting, and its contents are as follows :—Brief explanation of the origin of the universal intellect and of the universal soul. Creation of the spheres, and their arrangement. The rotation of the spheres, and duration of each of the former. Creation of the elements, and the locality of each. Divisions of the elements. Peculiarities of the elements. Form of the spheres and elements, and the manner in which the earth subsists. Definition of the body. Division into simple and compound bodies. Permutation of the elements. Production of clouds, vapours, and smoke. Production of wind. Origin of rain, snow, lightning, thunder, storms, shooting-stars, comets. Origin of Shumyasát (little suns), of Nyázak (short spears), in the atmosphere, and the redness of the sky. On the rainbow, the halo (with diagrams), earthquakes, the issuing of sounds from the earth, with fire and wind from its bowels. On springs, fountains, and wells. On minerals, with the kinds of stones, mercury, saline and other stones. Production of animals, of vegetables, of man. Conclusion. Anatomy of the various parts of the human body. MS. was completed at Aurungabad A.H. 1156.

8. دانش نامه جهان نما Another MS. of No. 7 and superior to it in writing and in age, since it was written as early as A.H. 908, which makes it 381 years old. All its figures, though few in number, are drawn with compass and ruler, whereas those of No. 7 are done by the hand only; it must however be said that the latter MS. contains some diagrams for which in the present one merely a blank space is left, which is the case in the explanation of the rainbow and in several other places. L. 8·4 in., br. 5·6 in., th. 0·5 in.

9. رساله حد الصنایع و اخلاق The treatise called *Hadd al-ssnáyă* and another called *Akhlláq*. Elegant writing on blue glazed paper, margins worm-eaten, binding of good hard leather. L. 8·45 in., br. 6·2 in., th. 0·2 in. The first book and the largest in this volume, by Myr Ab-ul-Qásum, treats on professions in a philosophical manner. Their advantages. Their necessities. Useful and noxious, noble and ignoble trades. The meaning of the word profession in a large sense. Difference between prophets and philosophers. On Sophists [here meaning unbelievers], like the companions of Moăwyah, who are like so many Satans in this world. Philosophers, Lawyers, Physicians, Astronomers, Geometricians, &c. Musicians. Philosophical ideas about the differences in the intellects of men; on the first act of creation by the Almighty, &c. There is no end to the sciences, no man can study them all. The second tract occupies only pp. 11. Religious duties of Moslems, change of morals, purification of the heart, &c. No date.

10. النفس و سعادتها و شقاوتها *The soul, its happiness and misery.* Distinct writing, worm-eaten chiefly in the margins; soft leather binding. L. 7·5 in., br. 4·5 in., th. 0·05 in. This is a translation from the Arabic of Ăbu Ăly Alhusayn Ebn Ăbdullah Ebn Syna [Avicenna]. The contents are as follows:—Nature of the soul. Extent of its powers. Why its acts are contradictory. The perceptive force of the soul. A force perceiving a special form can do so only with a special instrument. A force perceiving a whole form can do so only by means of a corporeal instrument. How the soul aids the body, but can be independent thereof. Correction about simultaneous creation of the soul with the body. Immortality of the soul. Metempsychosis. All the mental powers are the tools of one soul. Theoretical and practical intellect. Prophesying and dreams. The degree of nobility attainable by the soul of man. State of the

soul after separation from the body, with an explanation of its various stages of happiness and misery. Conclusion. There is no date, but as this very interesting tract is in some parts actually falling to pieces, and otherwise greatly damaged by worms, it would be proper to get it copied.

11. نسخه رشيديه و ارسال الاعجاز خسروي *The Rashydyah,* &c. Arabic MS. Various handwritings, slightly damaged by worms, binding hard leather. L. 8·7 in., br. 4·8 in., th. 0·5 in. The first treatise is so called after its author, Ǎbd-al-Rashyd Júnpúry, who lived during the reign of Aurung Zyb. This is a scholastic book on dialectics, *i.e.* the art of disputation according to logical rules. There is also another piece of the same kind occupying pp. 22, which however is merely a commentary of the *Alădzadyah.* The next 10 pp. contain a dissertation on the possible and the impossible. The last is in Persian and is the first Resáláh of the Resáláhs of the Ǎjjáz. Most of these are only scraps of 10 or 15 lines or more, in prose and verse, on a great variety of subjects. They appear to have been intended not so much to convey information as style, and to institute comparisons. There is no date.

12. شرح گلشن راز *Commentary to the rose-grove of mystery.* Good writing, somewhat worm-eaten; binding of hard leather. L. 11·2 in., br. 7·3 in., th. 0·9 in. This is a work chiefly philosophical, but it treats also of religious and astronomical questions according to the views of the Ssofys. A line of the text, which is also in Persian, is given in vermilion, and then explained. It would be difficult to give a correct notion of the contents of this book, because they are extremely varied, and every page almost treats on another subject. From the following it will appear what idea the author entertained of the letter *mim* :—" The *mim* in the word Ahmed points to the circle of existences which are the manifestations of the truth of Muhammad (salutation to him !), as has already been observed."

> *Distich* :—" Between Ahed [God] and Ahmed [Muhammad] the difference is one *mim* ;
> Within that one *mim* a world is plunged."

" According to numeration [of the Abujad] *mim* means 40, and although the degrees of existences are individually innumerable, they amount, in a general manner, to 40 ; the sum total is one universal proclamation and manifestation of the truth of Muhammad (peace be upon him !) ; his Excellency being eminent and radiating above all. The 40 degrees are as follows :—1. The su-

preme intellect, the greatest spirit, and first evidence, which is also called the mother of the book. 2. The universal soul, also called the preserved table and the plain book. 3. The ruled book and unfolded page. 4. The universal nature, which is the progenitor of words and acts. 5. The sphere of Atlas, which is the throne. 6. The chair, which is the sphere of the fixed stars. 7. The 7th sphere. 8. The 6th sphere. 9. The 5th sphere. 10. The 4th sphere. 11. The 3rd sphere. 12. The 2nd sphere. 13. The 1st sphere. 14. Saturn, which is also called Kaywán. 15. Jupiter. 16. Mars, which is also called Behrám. 17. The Sun, which is the greater light. 18. Náhýd, which is Venus. 19. Tyr, which is Mercury. 20. The Moon, which is the lesser light. 21. Aries. 22. Taurus. 23. Gemini. 24. Cancer. 25. Leo. 26. Virgo. 27. Libra. 28. Scorpio. 29. Sagittarius. 30. Capricorn. 31. Aquarius. 32. Pisces. 33. The globe of fire. 34. The globe of air. 35. The globe of water. 36. The globe of earth. 37. Minerals. 38. Vegetables. 39. Animals. 40. Man." Total number of pages 494. There is no date to show when this MS. was made, but from the variety of writing and of paper, it is necessary to conclude that it had been renovated at various times. It is a curious specimen of vagaries of the human mind arrogating to themselves the pretensions of philosophy and religion.

13. گوهر مراد *The Gawhar-i Murád.* [The coveted gem.] Careful writing, well bound in leather, but the covers are torn off; not much damaged by worms; pp. 458. L. 13·1 in., br. 8·4 in., th. 0·9 in. The author of this work is Ăbd-al-razzáq Ăly B. Alhusayn Allahjy; it treats on many subjects of natural philosophy and contains also a few astronomical diagrams. Its contents are briefly as follows:—On man and his exalted state in the creation. The knowledge of the body. Variety of bodies. The meaning of knowledge. To ascertain inherent and accidental properties. Forms of bodies. The celestial bodies. Elements, with their transformations. On the rational soul (nafs nátteqah). Animal and vegetable forces. Theoretical and practical forces. Absurdity of metempsychosis. On the souls of the spheres and intelligent individualities. Immortality of the rational soul after its separation from the body, with an explanation of the pleasure and suffering caused by happiness and misery respectively. Demonstration of the existence of God. His attributes. His acts. On the knowing of God. On bad and good actions. Explanation of the Ttaryqat [*i.e.* way of piety] established by Jăfer Ssádeq (Bless. o. G. o. h.). On the mission of prophets. The Ttaryqat of sages, and of Ssofys about the mission of pro-

phets. The truth of prophecy, and the descent of Gabriel with the inspiration. Explanation that prophetship is the highest degree in the scale of man. The seal, the vocation of a prophet. Necessity of adoration in this world and in the next. On the prophetship of Muhammad. The number of prophets. On the excellency of the prophet Muhammad. Miracles of holy men. Various religious ordinances of the Muhammadans described. Explanation about the religious opinions of wise men. A chapter about the grave, the punishment of the tomb, and the intermediate station (barzah). On the truth of the day of resurrection, the last judgment, the inventory of sins, the bridge (Sserátt), and the balance (wherein the sins are weighed). On the truth of paradise and hell. Lastly, the Ttariqat of wisdom, and direction for the improvement of morals. The Ttariqat of the Ulemmas, &c. This MS. was finished A.H. 1232.

14. كيمياي سعادت امام محمد غزالي *The Alchemy of Felicity. By the Emám Muhammad Ğazály.* Tolerably good writing, worm-eaten on the margins, bound in strong leather covers. L. 14·6 in., br. 8·3 in., th. 1·8 in. This is a celebrated work of a philosophic and religious cast, but as it is not generally known it will be necessary to describe its contents. The author says that, in the same manner as by means of alchemy base metals are transformed into gold, the present work is intended to purify the nature of man and to prepare him for eternal salvation. Here we find the doctrines of the Qorán and of the Ssofys blended amicably; but it will appear from the following short view that many other matters besides philosophical religion are also treated :—On the knowledge of one's self, of God, of this and of the next world. *On religion.* The doctrines of the Sonnah; desire of knowledge; on purification, prayer, legal alms, fasting, pilgrimage, reciting the Qorán, &c. *On practical secular matters.* On eating, marrying, professions and trades, licit things, social intercourse, seclusion, travel, amusements, admonition to kindness and prohibition of unlawful matters, on political economy and government. *On precautions to prevent the infringement of the articles of religion.* Self-government. Restraint of lust and gluttony, of backbiting, envy, love of the world, covetousness, ambition, hypocrisy, pride, indolence, and the remedies for all these evil propensities. *On spiritual qualities to be cultivated.* Repentance, and abandonment of unrighteousness. On gratitude and patience, fear and hope, poverty and seclusion, veracity and morals. Conscientiousness, meditation, trust in God, love, and the remembrance of death. This MS. was made A.H. 1113.

15. گلزار حال *Gulzar-i Hál.* Good Shekestah hand, well bound in leather. L. 8·7 in., br. 4·9 in., th. 0·3 in. This is a little philosophical work inculcating principles of honesty, mostly in dialogues carried on by some Hindus partly in prose and partly in verse. To judge from the diction and principles, the author could scarcely have been a Moslem. As this little book is also to be had lithographed, there is no need to say anything more about it. The author's name is Gosayn Bunwalydás, whose poetical surname was Wuly. This MS. was made A. H. 1141, and the lithographed copy is dated A.D. 1862.

16. مرات المحققين و آفاق وانفس ولمعات قطبشاهي و در تحقيق روح Careful writing on blue paper; loose in the covers, which are red leather; some portions of the text are eaten through by worms. L. 5·9 in., br. 4·1 in., th. 0·5 in.; fol. 109. The first portion goes as far as fol. 43, and is occupied by the *Merát al-muhaqaqyn, i.e.*, the mirror of those who strive after certainty. It defines the natural, the vegetable, the animal and the human soul, the external and internal senses, the force of ire and of lust. Definition of intellect, this being the first creation by God as Muhammad said:—"The first which God created was the intellect." On the necessary, the possible and the impossible. What the purpose of creation was. On the beginning and the end of man. Parallel between man [the mikrokosm] and the universe, and this subject terminates the book. The next book is the *Afáq wa anfes*, The Worlds and the Souls, which is from fol. 44 to fol. 71. Here the beautiful allegory commenced in the latter part of the preceding book is carried out independently. Here the body of man is represented as a kingdom divided into seven parts and governed by four brothers in partnership, *i. e.* by the four temperaments—bilious, phlegmatic, melancholy, and sanguine. This is carried out till the conclusion, all according to the fashion of the Ssofys.—The *Lumăát Quttbsháhy, i.e.* Fulgurations of Quttbsháh, are meteorological rules, and are thus called to honour the name of Quttbsháh, who was the patron of the author. Ebn Hasayn B. Jumál al-dyn Muhammad Taqy. This treatise begins at fol. 72 and ends fol. 89, discusses the various prognostics of rain, snow, lightning, and the various colours of the clouds, as well as the signs of earthquakes, and of eclipses of the sun and moon, &c.—The last treatise, *Dar Tahqyq rúh,* On the Investigation of the Spirit, discusses the nature of the rational soul (*nafs natteqah*) is immortality, &c., according to the opinions of various Greek and Arab philosophers. This MS. was terminated A.H. 1231.

17. معتقدات منطق *A treatise on Logic, surnamed Moătqedát.* Arabic MS. Distinct writing, apparently by a European hand; a little worm-eaten, and well bound in hard leather covers. L. 7·8 in., br. 4·9 in., th. 0·3 in. The author's name is Sayyid Samarqandy, who divides his little treatise into various subjects, *i.e.* Definitions of logic. Acquisition of ideas. Verification of truths. Scope of logic. Generalities and specialities; inherent and accidental qualities. Definitions. Examples. Syllogisms and their various species. Copied A.H. 981.

18. محاسن اخلاق ناقص الطرفين *The beauties of good morals*; incomplete at both ends. Elegant writing, every page enclosed in a frame; worm-eaten; strongly bound in hard leather covers. L 8·5 in, br. 4·8 in., th. 0·7 in. This MS. begins with Ch. V. On patience. Ch. VI. Acquiescence. VII. Trust [in God]. VIII. Modesty. IX. Innocence. X. Civility, &c. The chapters become larger and larger as the book proceeds, and towards the latter part they are of considerable length and adorned with tales in prose and verse. The last chapter is the 40th, but after it there are still pp. 67, when the MS. breaks off abruptly. No date.

19. شرح هيا كل النور *Commentary to the figures of light.* Arabic MS., very nicely written, somewhat damaged by worms; well bound in hard leather covers. L. 7·2 in., br. 4·6 in., th. 0·3 in. The author of this book does not reveal his name, but states that as astronomers assigned figures to the stars, so transcendental subjects which resemble them and are here explained may also fittingly pass under that title. The first figure treats on the principles of definition and various subjects of logic. The 2nd describes the properties of the soul, the senses, and the constitution of the human mind. There are discussions about the intellect. About the animal passions, the agent of all of which is "the spirit, *i.e.* a subtle vapoury substance arising from the light emanations originating in the left cavity of the heart." The rational soul "is a light of the lights of God." The 3rd deals with the necessities of intellectual power, &c. Copied A.H. 1192, A.Y. 1152.

20. شرح هدايه *Commentary to the Hedáyah.* Distinct writing but somewhat damaged by worms; pages a little loose; bound in hard leather covers. L. 7·5 in., br. 4·6 in., th. 0·3 in. The author of this work being Husayn B. Muăyn Al-Mybodzy,

this work is sold lithographed by the name of Mybodzy, or the Fulukyát of Mybodzy. It is generally sold in Arabic only; here, however, the Arabic text is explained in Persian also, but the diagrams are wanting, although but few are required. It begins with various physical and metaphysical definitions, treats of the properties of bodies and movements, and finally of the spheres (aflák) to which intelligent souls are attributed which produce the motions. Lastly, theological points, *e.g.* the existence of God and his attributes, are also discussed. No date.

(VII.)

POETRY, VERSIFICATION.

1. اشعار ومنشات *Verses and composition.* In soft leather covers. L. 7·7 in., br. 5·1 in., th. 0·2 in. A part of this pamphlet MS. is badly injured by worms; the writing is black and framed in by gilded and coloured quadrangles. It is not paged, and contains a few trifling pieces in verse and prose.

2. مجموعه ابيات وغير بخط محمد عالم *A collection of distichs and other matters, in the handwriting of Muhammad Ăálum.* Strongly bound in hard leather covers, writing distinct, on good paper, very slightly injured by worms. L. 11·1 in., br. 7·5 in., th. 1·4 in. This MS. is a kind of scrap-book, chiefly in poetry but also with some prose, in which the compiler seems to have entered all sorts of compositions. After the poetical preface the various kinds of verses used in poetry are defined, then each letter of the Persian alphabet is defined and their permutations, with various other matters pertaining to grammar. After that come various state-papers, *e. g.* the Fermán written by the emperor Ăálumgyr to his son, and a few other Fermáns. Then come models of epistolary correspondance, and among them some purporting to have been written by royal personages, *e. g.* letter of Aurung Zyb, of Sháh Jehán, of Ăálumgyr. Then come extracts from the Ensháyi Kudály. The petition of Rajah Siwraji to Aurung Zyb, A. H. 1090, also letters requiring no diacritical points. After four blank leaves come distichs with which Persians are habituated to interlard their epistolary correspondence, for selection. Letters, anecdotes, 3 pages of Arabic with interlinear Persian translation. Again amusing short stories. List of Moslem kings, beginning with Sulttán Shehábbaldyn Gúry and ending with Sulttán Ăb-ulmutzaffar Mahy-aldyn Aurung Zyb Ăálumgyr, who began to reign A.H. 1028. Story of Sheykh Fyruz and Mullá Shaydá. Dimensions of the earth. Verses extracted from Firdousy, from Ttográy Mashhady. Sayings of Ptolemy, Plato, Mulláná Shams-aldyn, &c. a few lines for each. Dates of the decease of various Emperors of India. Pandnamah of Sheykh Ăbdullah. Various pieces written in the long metre بحرطويل Versified short stories, quatrains, Qutăhs. The miracles of the prophet; the Qassydah Anwary, of Házany of Sădy and others, and again short pieces written in a queer

way, slanting up and down across, &c., but very inviting by the blackness and distinctness of the letters and the nice glazed paper. The *Gulshan Khayallát*, or Rose-grove of Fancies, by Ttahyr Nassyr-abády, with some shorter pieces of poetry, follow, and the MS. terminates with three pages of complimentary notes to various persons, some not even two lines long.

4. ابيات منتخبه پر غلط *Select pieces of poetry full of mistakes.* Well bound in leather. L. 7·6 in., br. 4·8 in., th. 0·4 in. This is a collection of pieces by some obscure person, from various classical authors, *e. g.* Nitzámy, Sădy, Jámy, &c., but is not attractive, on account of the careless way in which it is written: each piece is about one page long, and some shorter. This MS. has 115 pages and no date.

5. مجموعه اشعار متفرقه *Collection of various kinds of verses.* In good hard leather covers. L. 8·5 in., br. 6 in., th. 0·4 in. This MS. was written A. H. 1235, as the last page states, and consists of distichs, extracts from various authors; it was the property of Rustum Ben Kawas, and will not be coveted by any one for its beauty and distinctness.

6. اشعار متفرقه *Various kinds of verses.* In hard leather covers with the word كافي الله embossed on both. L. 11·3 in., br. 7 in., th. 0·4 in. After the praises of Muhammad come verses from the Dywán of Háfetz about wine and love, but they are not regular odes; they are distichs picked out here and there, and put in juxtaposition in this MS., which has no date. Once it must have been very beautiful, but time and moist weather have contributed to deaden the colours. Each page is written at least in four different colours—blue, red, green, the top distich being generally in gold letters—and each page containing only four distichs; there is also one distich at the side of the frame, which is sometimes embellished with pictures of birds and beasts, which I take to be golden geese and antelopes. The Indian paper which it had become necessary to paste round the leaves has now become a protection to them, because its taste has proved more attractive to the worms, who spared the MS. and reticulated the border.

7. بياض نظم و نثر فارسي Poetry and Prose in Persian. Hard leather covers. Writing most grotesque, in all directions, upside down, transversely, and slanting lines. L. 10·6 in., br. 5·4 in., th. 0·8 in. This MS. seems to have been a mere scrap-book

filled with all sorts of odds and ends, chiefly poetry, in Persian and also in Hindostani, but also a few models of letters and anecdotes are inserted. There is also a trifling chronology giving the reigns of eleven emperors of India, the 12th of whom, Aurungzyb, is the last.

8. بدايع الافكار في صنايع الاشعار *Bádayă Alláfkár, &c.* Strongly bound in hard leather covers, writing good, black. L. 6·6 in., br. 3·9 in., th. 0·55 in. This MS. was completed in the year of Yazdajard 1184 A.H. 1232, by Fyruz Ben Mullá Káwus; total number of leaves 154. This appears to be a very instructive little book for those who wish to compose verse; the various figures of speech used are here given with copious examples. The definitions of the ballad, ode, quatrain, &c., are given in the beginning; then comes the first chapter, which treats on the figures of poetry; the second treats on the defects which occur in poetical compositions, and the epilogue contains seven paragraphs on rhymes and rhyming: but nothing whatever is said in the whole MS. on prosody, the metrical art, the metres, or the mechanical construction of verses.

9. بوستان *Bóstán.* Bound in leather, writing tolerably good. L. 8·2 in., br. 5·8 in., th. 0·7 in. This MS. was made A.H. 1194, but as the Bóstán of Sheykh Sădy has been printed not only in Asia, but is also well known in Europe, there is no necessity to say anything about it.

10. بوستان با ۹ نسخه دیگر *Bóstán with nine other writings.* Good hard covers, and writing in every respect superior to No. 9. The MS. of the Bóstán was made A.H. 946. L. 8·5 in., br. 6·4 in., th. 0·7 in. It is very well known that not two MSS. of the same work agree with each other in every respect; the copyists sometimes alter verses, or write them in a wrong way, omit some pieces and transpose others, and the case is the same with these two Bóstáns. After it comes the *Sabháh, i.e.* Rosary or praying-beads, of Mulláná Abd-ul-rahman Jămy, which, like nearly all the writings of this celebrated poet, is written according to the manner of the Ssofys, but is of a devotional character, as the title implies, although some pieces participate somewhat of the narrative manner; some moral principles are inculcated, and there are also poetical prayers which would scarcely suit the taste of orthodox Moslems. This rosary consists of forty beads, each of which has again shorter subdivisions and prayers, on a great variety of subjects. As this book, which is

otherwise called *Sabhat-ullábrár*, the Rosary of the Righteous, is well known, no more need be said about it; good lithographed copies can be had in the bazaar. This MS. was completed on the 20th Ssafar A.H. 843.—The next book in this volume is the *Hesht Behesht*, or Eight Paradises; this book is entirely of an amorous kind, and describes nothing but the various pleasures enjoyed in sundry places by Behrám Gúr, a celebrated hunter-king of Persia, with some of his favourite ladies.—The next is by an Indian poet, *i.e.* the *Deryáy-ábrár*, Sea of the Righteous, composed by Amyr Khosrú of Dehli, and descriptive of various virtues and vices, and also interspersed with moral stories.—The next book is the *Ttaryq-al-tahqyq*, Road of Authenticity, by Mullání Ahmad Ben Hasan Ben Muhammad Alkhowáfy. It is entirely religious, containing poetical invocations, praises of sainted personages, comments of texts of the Qorán, and short tales; to the end of this MS. the date A.H. 946 is affixed, in which it was copied.—The next is the *Roushnáy-namah*, by Nasser Khosrú; this poem consists only of nine pages, and is of a moral kind, describing man, his understanding and senses; retirement, good manners, the stars, the wickedness of the world, and the book is concluded with a prayer; it was written on the 25th day of the sacred month Shăbán A.H. 926.—After this comes the *Deh-namah*, *i.e.* Ten Books, which ought to be called rather paragraphs, because all of them do not fill more than ten pages. This was composed by Awjad-al-dyn Kermany, and consists of odes and love-tales; it is copied in the commencement of the blessed month Ramadzán A.H. 946.—The next is the *Ăsháq-námah*, or Book of Lovers. by Mullání Ŏbayd Zákány; it is mostly amatory, as the title implies, but contains also other subjects, and terminates with a prayer; it occupies eleven pages, and was finished A.H. 946 in the beginning of Ramadzán.—The next is the *Dastúr-námah*, by Nazáry Mahastány, containing short pieces on prayer, morals, virtue, resignation, and kindred subjects. It was copied A.H. 946.—The next is the *Ĕshq-námah*, or Love Book, and its title implies what the contents are, *i.e.* a brief love-story, also written A.H. 946.—It will be observed that I have found two more writings than the title attached to the volume implies, *i.e.* eleven, each of which is 343 years old, and the *Sabháh* is 446 years old, where the date is written out in words. The MS. was made at Nyshápúr and is yet in good condition, whilst Indian paper of that age would be all reticulated by worms. There are to all this poetry affixed seven leaves of prose without beginning or end, but there are some intelligible stories in it nevertheless.

11. تحفة النصايح *Tuhfat-alnasáyh, i. e.* Present of admonitions. In good condition, but somewhat negligently written on bad country paper and damaged by worms; binding, new leather. L. 9·9 in., br. 5·2 in., th. 0·15 in. This is a little poetical work on moral subjects, prayers, praises, &c., composed in India by some Indian poet whose name does not appear. The total number of subjects or chapters amounts to forty-five. The author is a Muhammadan, and begins his work with the praises of his prophet. Inquiry about the tomb. On science, teaching, alms, fasting, the pilgrimage, on contentment, on marriage, on the manner of dressing, of sleeping, drinking water, on buying and selling, &c. No date.

12. تحفة العراقين خاقاني *Tuhfat-alĕráqyn,* The Present of the two Eráqs, by Kháqány. Very fine writing but damaged by worms, binding good; this ought to be copied for fear of total destruction. The total number of leaves is ninety-nine. L. 8·4 in., br. 4·7 in., th. 0·4 in. After the usual preface, beginning with the Bismillah, comes an ode to the Sun, which however consists of several portions. Then come the praises of Muhammad. Address to the Sun on its entrance into the sign Aries. Journey from Shervân to Eráq. Robbers.—Praises of various kings; description of the Tigris and of Bagdád.—Praises of Syria and of Moussuf, &c. There is no date.

13. تاريخ بهجة المباهج *Tárykh Behejt Almabáhaj.* Strongly bound in leather, writing good, distinct, but almost microscopic. L. 7·8 in., br. 2·5 in., th. 1·0 in. This MS. consists of very many small pieces of poetry of a Muhammadan character. Some headings bear such titles as the 1st miracle, 2nd miracle, up to a great many, and others have a sentence from the Qorán which is afterwards explained. The whole MS. consists of 350 leaves, but it cannot be ascertained when it was written.

14. نصايح تركي بگفته اميرى *Admonitions in Turkish, composed by Amyry.* Bound in leather. L. 8·2 in., br. 4·3 in., th. 0·05 in. These are brief stanzas of a moral or religious character.—Profession of monotheism; laudation of the prophet, admonitions to a son, and various pieces of advice. The whole MS. is in Turkish except the last four pages, which are by a later hand in Persian, but which are of a cabalistic character, inasmuch as they teach how to bring on the destruction of a man by the combination of certain numbers.

15. تذكرة الشعرا *Record of the poets*, by Doulat Sháh B. Ăllá-Aldoulah. Good legible black writing, and not much injured by worms considering that this MS. is now 256 years old. The leaves are compactly bound, although both the leather covers are gone. L. 7·5 in., br. 5 in., th. 1·3 in. This is an anthology of poets, with brief notices of their lives and specimens of their poetry; it may be considered a work of importance and value. The author states that he has, like the heavens, divided his book into seven stories, to which he has prefixed an exordium of Arab poets, and appended a conclusion of poets living in his own time. The poets and their works discussed in this MS. are as follows:—*Arab poets:* Farazdaq, Dăbal B. Ăly Khozăăyi, Ebn Rumy, Motanabby, Ab-ul-ăllá, Haryry, Ab-ul-fath Bosty, Măyn-ul-dyn Ttantharány. *Persian poets: Series I.* Khaját Netzám-ul-mulk, Ustád Rudaky, Ŭssáry Rázy, Ustád Asad Ttúsy, Abulfarah Sanjary, Ustád Menuchehr, Bandár Rakhy, Ŭnssary, Ăsjady, Masŭd, Ferdŭsy, Niămat-ullah of Ferğanah, Amyr Măzy, Maqbút-ulmulúk Netzámy-Ŭrúdzy Samarqandy, Násser Khosru, Ămăq, Afttarán Manssúr Aăly, Fassyhy Jorjány, Muhtár allabrár Farkháry. *Series II.* Abu-al-ăl-láy Kanjury, Malak Ĕmad Zuzany, Azraqy, Alwásăyi Aljabaly, Abu-al-mufakhar, Kháqány, Anwary, Rashyd-al-dyn Wottwátt, Adyb Ssáber, Mukhtáry, Ăáruf Senáy Alğaznawy, Súzany Samarqandy, Falaky Shyrwány, Ashraf-al-dyn Hasan Al-Ğaznawy Feryd Káteb, Sayfy Nishápúry, Ruhány Sámarqandy Tzahyr Fáryáby, Majyr Bylğány, Jowhary Zargar, Athyr-ul-dyn Akhttagy, Sayf-al-dyn Asfarnaky. *Series III.* Netzámy Ganjah, Sayyid Dhu-ul-feqár, Shahfúr Nysbápúry, Muhammad Ăbd-ul-rezáq Essfahány, Khaját Kumál-al-dyn Esmáăyl, Sharf-ul-dyn Ssafrayi Essfahányi Sabhán Thány Rafyĭ-ul-dyn Lebnány, Sayd Haruwy, Emamy Haruwy, Faryd Ahúl, Athyr-ul-dyn Awtány, Rakn-al-dyn Qobáyi, Khaját Majd-al-dyn, Púrbháyi, Ăbd-ul-qáder Náyi. *Series IV.* Faryd Ăttár, Mullána Jellál-ul-dyn Rúmy, Sheykh Sădy Shirázy Sheykh Awhady, Fahr-ul-dyn Eráqy, Hemám-ul-dyn Tabryzy, Bedr Jájermy, Búr Hasan Asfarány of Sayyid Husayny, Ebn Nassúh, Ebn Hesám Alharuwy, Fakhr Banágaty, Jăfer Feráháfy, Nezáry Qohtány, Seráj-ul-dyn Qamáry, Rakn-al-dyn Ssáyn, Amyr Khosrú Dehuwy, Khaját Hasan Dehluwy, Khojowy Kermány, Amyr Kermány. *Series V.* Khaját Ămád Kermány, Solmán Sawjy, Mutzaffar Haruwy, Hasan Zayd, Násser Bokháry, Amyr Yamyn Aldyn, Amyr Muhammad Ebn Yamyn Aldyn.—Reign of Khaját Wajih Al-dyn Masŭd, of Khaját Ăly Shams-ul-dyn, of Amyr Nahy Kerány, Hayder Qassáb, of Myrzadah Luttfullah, of Khaját Nájm-

ulhaqq.—Ăbyd Zákány, Sayyid Jallál-ul-dyn Ădzd, Mullání Hasan Káshy, Mullánà Jellál Ttabyb, Háfetz Shyrazy, Mullánà Fádzl Sharf Rámy, Sheykh Kahaj Tabrázy, Abn Ămád Mullánà Luttf-ullah Nyshápúry (6 pages left blank), Ăbd-ul-Malek Samarqandy. *Series VI.* Niămut-ullah, Mullánà Măyny Juyny, Sayyd Ăáruf Ssafy-ul-dyn Sháh Qásum, Besatty Samarqandy, Kojah Ŭssmat-ullah Bokhary, Mullánà Es-háq Shyrázy, Mullánà Barandaq Bokhary, Rustum Khorbány, Mullánà Bedr Shyrwány Mullánà Sherf-ul-dyn Mullánà Aly Durr, Mullánà Káboty, Adhry, Mullánà Nasymy Nyshápúry, Mullánà Yahya Sáyk Nyshápúry, Mullánà Kumál Gayath Farsy, Mullánà Badakhshy, Mullánà Qabáyi, Bábá Súdáyi, Ttáleb Jájermy. *Series VII.* Amyr Sháhy Subzwáry, Mullánà Kumál-al-dyn, Muhammad E. Hesám, Mullánà Janúny, Mullánà Yusuf Amyry, Fahr-al-dyn Ahmad Almastowfy, Amyn-al-dyn, Durwaysh Qásumy, Mullánà Ssáheb Balkhy, Khojah Manssún, Ttúsy, Sharf-ul-dyn Redzá, Haftetz Halwáyi, Mullánà Ttutty, Mullánà Qanbary Nyshápúry, Ttáher Bokháry, Amyr Yadgár Byg, Khoján Mahmud. *Conclusion.* The poets contemporaneous with the author:—Mullánà Núr-al-dyn Ăbd-ul-rahman Aljámy, the great Amyr Ăly Shyr, Sheykh Ahmad Sohayly, Khoján Ăbdullah Marwaryd, Amyr Hasan Jellá.—Some account of the sayings and doings, of Sulttán Hosayn Bahádúr. Conquest of Astrabád, of Khorásán, and description of some battles.—Sum total of pages, 694. This MS. was written A.H. 1033.

16. تاریخ کارنامه *Tárykh Kárnámáh.* Strongly bound in leather, slightly injured, fine distinct black writing but not elegant. L. 10·6 in., br. 6·5 in., th. 1·1 in. This MS. consists entirely of miscellaneous and short pieces of poetry with here and there an Arabic distich interspersed. The character of the poetry is descriptive and it was composed in India. Here follow the titles of some subjects:—Record of the liberation of Myrut and Dehly. The rebellion of Heráj, brother of the Ráy of Ajmyr. March of his Majesty to Gaznah. War of Benares. Rebellion of the Ráys of Ajmyr. March towards Thankar and arrival of the Sulttán Muhammad B. Sám. Conquest of Kálenjar. Occupation of the fort of Kálenjar by Hazbar Aldyn Hasan Aranab. Return of the Sulttán from Khowarezm. Conquest of Ajăh and of Multán. Death of Sulttán Muhammad Sám. Death of Sulttán Săyd Quttb-al-dyn. Beginning of the reign of Sulttán Shams al-dunyá Wa-al-dyn. Conquest of Gwalior.—War and flight of King Násser-al-dyn, and conquest of Láhore. There is neither a date given nor the number of pages.

17. جام جم *Jam Jem, i.e.* the miraculous divining cup of the Persian emperor Jemshyd. This is a title given to anything which contains a variety of subjects—it is synonymous perhaps with the ever-changing figures of the kaleidoscope—and there is also a newspaper of this name. L. 6·9 in., br. 4·7 in., th. 0·6 in. Writing distinct, but of no great poetical value; in good condition and strongly bound; there is no date at the end to show when the MS. was written. This is a collection of short poems, the shortest of which is about one, and the longest about two or three pages. The subjects are as follows:—Praises of Muhammad, on knowledge, creation, creation of the sun, of metals, vegetables, animals, man. How to educate an infant from its birth. Motion of the spheres and of the planets; creation of clouds and of rain. Also moral virtues, such as veracity and honesty, good temper, silence, are touched upon, and some matters relating to Ssofysm, *e. g.* the state of a disciple and of a spiritual teacher, obedience, patience in adversity.

18. جنگ غزلیات *Jung Gazalyát, i.e.* Odes of Jung. Very distinct black writing, every page has a frame of two red and one blue line and is divided into two columns. Slightly damaged by worms; binding, good hard leather. L. 7·8 in., br. 5·2 in., th. 0·9 in. This MS. has 588 pages, the poetry is superior to that in No. 17, and the poet seems to have successfully imitated the manner of Háfetz; there may be about 300 odes in this volume, but there is no date to show when the MS. was made.

19. جامع المتفرقات *Jáma ál-mutafarreqát.* Distinct black writing, somewhat damaged, binding good. This MS. has 384 pages and was written A.H. 1107. L. 9 6 in., br. 5·7 in., th. 0·5 in. This is a collection of only 29 pieces of poetry, some of which appear to be founded on real events, but the majority are fabulous. Here not only all animated, but also inanimate things speak. Besides the pages themselves, also the margins around them are filled with writing. The stories are:—Sheykh Ssenăán and the King of the Geni, Sulttán Mahmúd and the Cobbler, Mouse and the Cat, Fate and Destiny, and so on. This MS. is worth reading.

20. پند نامه فریدون عطار و ملا فیروز *The Book of Advice of Fraydun the Apothecary and of Mollá Fyrúz.* The excellent handwriting of Mullá Fyrúz himself; loose binding, leather covers. Number of leaves 118. Date of the MS. 1176 of Yazdejard. L. 8·4 in., br. 6·25 in. This book is a very good imitation of the

celebrated and well-known Pand-namah of Faryd-ul-dyn Attár, taught to little boys in all the Moslem schools in India. It inculcates moral maxims, and the headings of the pieces are analogous to those of its prototype. More than the moiety of the book is under the Bismillah, and the rest is under the Zoroastrian formula. Both however are in the same style and on moral subjects, *e.g.* on silence, self-command, content, wickedness of the world, folly, pride, good and bad morals, gratitude to God, knowledge, avarice, liberality, hypocrisy, and so on.

21. نسخه پسنديده در ذكر بعضي شعرا *Naskhah pasandédah, with records on several poets.* Tolerably good writing of various kinds, in good condition, but worm-eaten towards the end; hard leather covers. L. 7·7 in., br. 4·8 in., th. 0·25 in. This is a small anthology of the lesser stars of the Persian Parnassus, most of whom have attained no celebrity beyond their own circle of admirers; but it is very honourable on the part of Ăbd-ul-hakym the Hákum (*i. e.* Governor) of Lahore to have thus immortalized a number of poets, some of whom were his own countrymen. The book was composed A.H. 1161, as appears also from the numerical value of its true title, *Muntakhab Hákum.* This copy bears towards the end the date 1175. The names of some of the poets of whom notices and specimens are given are:—Sháh Faqyr-ullah Áfyryn, Myr Ğullám Ăly Azád, Quzlbásh Khán Umyd, Seráj-al-dyn Ăly Khán Arzu, and a number of others. At the end the author has moreover added a Takammelah, *i.e.* supplement, in his own Shekestah hand, with a notice about Myr Ăbd-ul-háyi and Sheykh Núr Muhammad.

22. خمسه ملا جامي *The Khamsáh of Mollá Jámy.* Splendid writing, each page divided into two columns, and a Khashyah, *i.e.* border containing writing divided by red, blue, and faded gold lines. To this MS., which is a specimen of caligraphy, new margins have been supplied, and these, being of sweet Indian paper, have been attacked and perforated by worms. The rest remains uninjured, and not only the black, but even the red writing is as fresh as can be, and the five books are quite complete. They are selling in the bazár and well known. This MS. has exactly 300 leaves, but no date beside that it was completed in the month Rabў anterior. The dimensions are—L. 12 in., br. 6·6 in., th. 0·7 in.

23. حديقه حكيم سناي *The Hadyqah* (Pleasure-Garden) *of Hakym Sanáyi.* Nice, distinct and elegant black writing, with

the title of each piece in red characters. Durable leather binding in good condition; paper somewhat damaged by worms, and at the end of the book 8 leaves have been bound upside down by mistake, but the 15 last leaves are again right. The MS. is complete, but there is no date; it is—L. 9·25 in., br. 4·7 in., th. 1 in. This work is well known and needs no description; it is also sold in the bazár.

24. حديقه حكيم سناي مع الشرح *The Hadyqah of Hakym Sanáyi with the Commentary.* Another copy of No. 23, more than double in bulk, but far inferior to it in the writing, although each page is enclosed in a frame of two red and one blue line, and divided into two columns. L. 11·7 in., br. 7·1 in., th. 1 in. Both this MS. and No. 23 are like in the poetical part, but No. 24 has a short prose commentary appended to most of the little poems, and also a large introduction in prose at the beginning of the book. This MS. was finished in the 46th year of the reign of Ăálumgyr, *i.e.* A. H. 1130, in the Soubah Muhammadabad, otherwise called Byder.

25. حديقه سناي *The Hadyqah of Sanáyi.* Most beautiful writing, each page enclosed in a frame and divided into two columns; complete copy; somewhat loose in leather covers; damaged by worms in several places. L. 8·1 in., br. 5 in., th. 1·1 in. This is another copy of No. 23 and No. 24 and identical in contents with them, but has no commentary like No. 24; its whole number of leaves is 248, and it was written A.H. 1005.

26. خسرو و شيرين نامه *Khosru wa Shyryn-namah.* Nice, black writing, slightly damaged by worms. The binding of hard leather covers is now loose. L. 8·4 in., br. 5 in., th. 0·5 in. Total number of leaves 251. This MS. was completed on the 6th Rajab A.H. 1205. This appears to be an imitation of the well-known work otherwise also called *Shyryn-wa Khosru*, by the great poet Netzámy, which is sold lithographed: nothing more need be said. There is a good edition of A.H. 1249 Bombay, containing several pictures; these are not good.

27. خسرو و شيرين نامه *Khosrú wa Shyryn-namah.* Almost perfectly uninjured, and compactly bound in leather. The writing is good and in a bold hand; this copy was completed in the month Asfandarmed, in the 1045th year of Yazdajard, by Feramroz Rustum Lashkary. L. 8·1 in., br. 5 in., th. 1 in. This MS. agrees with the lithographed copy which is in the Library in every particular, but not with No. 26.

28. شرح ديوان انوري *Commentary to the Dywán of Anwary.* Good glazed country paper, some yellowish and some bluish; writing distinct, binding good. L. 8·5 in., br. 5·9 in., th. 0·7 in. Here the text of the poet Awhad-al-dyn, known by the name of Anwary, is given in a very unpleasant form; thus *e. g.* a Qassydah will run through a whole page just like prose, which greatly mars the effect, and in some degree also the understanding of a piece, as the reader cannot well see the lines rhyming with each other; and moreover the text and commentary are commingled, as only a red dash over the first word distinguishes the latter from the former. In every other respect the book is excellent, and only this mechanical error detracts from its value. The MS. was completed on the 21st Shăbán A.H. 1112.

29. خاتم سليماني و فوايد محمود شاهي و سكينة القلوب The *Khátum Solèymány*, the *Fuwáyed Mahmúd Sháhy*, and the *Sakynah al-qulúb.* Most distinct writing, in good condition, but the covers are now loose. L. 9·1 in., br. 6·3 in., th. 1 inch. Every page is enclosed by a red frame of two lines. The whole MS. is a mixture of prose and poetry in nearly equal parts. The first book, *i.e.* the *Solomonian seal,* begins with a chapter to the praise of Muhammad, and contains besides this also six stories, *i.e.* the honey-bee, the serpent and the silk-worm, the amber-cow and the elephant, the lion and the fawn, the whale and the conch, the peacock and the philomel, the old man who advises our author, and the latter here lets the reader know that he was a contemporary of Săády, and that also his birth and dwelling place was Shyráz.—The next book, the *Mahmúd Sháhy advantages,* is divided into chapters, each of which is headed by the word *Fáydah* (the sing. of Fuwáyed), and contains nice moral maxims embodied in anecdotes.—The third book, or *Heart-soother,* is also anecdotical and moral like the two first, and there is no date when it was composed, but the first was composed A.H. 875 and the second A.H. 845. The copyist has forgotten to mark the time he made this copy.

30. ديوان خواجه حافظ *The Dywán of Khaján Háfetz.* Rather minute but distinct writing; worm-eaten; binding new and good, hard leather. There is a preface in prose. This MS. was written A.H. 1035. L. 5·4 in., br. 3·3 in., th. 0·7 in. Besides the very beautiful edition lithographed by the H. E. I. Company many years ago in Bombay, there are numerous ones of various sizes to be had in the bazár and arranged in different ways.

31. ديوان حافظ *Dywán of Háfetz.* Tolerably good writing, paper bad and worm-eaten. This MS. was finished A.H. 1181 by the hand of Sheykh Ăbd-ul-razáq. The covers are good but loose. L. 9·4 in., br. 5·2 in., th. 0·4.

32. ديوان حافظ *The Dywán of Háfetz.* Writing distinct black, but not pleasing; every page has a frame of two red and one blue line, and is also divided into two columns. MS. was made A.H. 1197. L. 8 in., br. 5·3 in., th. 0·9 in.

33. ديوان طالب *The Dywán of Ttáleb.* of Amuly Pleasing black writing, but the binding is loose, hard leather covers. L. 8·4 in., br. 5·4 in., th. 0·7 in. The odes are all of an amatory character. There is no date to show when the MS. was written.

34. ديوان عرفي *The Dywán of Urfy.* Pleasing black writing, mostly distinct, although written by various hands and on many kinds of paper; somewhat damaged by worms. There is no date to show when the MS. was made. L. 6·6 in., br. 4·3 in., th. 1·2 in. Urfy is a well known and highly esteemed poet, although not of the first order.

35. ديوان جامي *The Dywán of Jámy.* Good writing, damaged in the beginning by worms; well bound in compact leather covers. This MS. was finished on the 18th Jomády ulterior A.H. 1073. L. 8·4 in., br. 5·1 in., th. 0·9 in. Jámy is universally acknowledged to be a classic, and his works are sold in the bazár.

36. ديوان ثنائي *The Dywán of Thenáyi.* By various hands, some portions rather ugly and worm-eaten, but mostly very legible; paper bad from age, binding loose, covers hard leather. L. 8·2 in., br. 5·4 in., th. 0·4 in. The MS. is incomplete and the poet third-rate, and he does not give his name in the last distich of any ode.

37. ديوان بنده تخلص *The Dywán of* [him whose poetical name is] *Bendah.* Writing very neat but somewhat damaged by worms; binding good, hard leather. L. 8·8 in., br. 4·6 in., th. 0·2 in. Not all the pieces are odes, but they are mostly amatory. The real name of this poet was Khojah Ăbd-ul Wahább Khán, Ăámel, in the district Mydek, in the Ssubah of Hyderábád. This MS. was finished A.H. 1167. Quite an obscure poet.

38. دیوان ابن یمین *The Dywán of Ebn Yamyn.* Tolerably good writing, slightly damaged, good binding in leather. L. 8·3 in., br. 4·9 in., th. 0·2 in. The poet has his name always in the last distich of every ode, but they are all rather short. He is not much known. Contents amatory. This MS. was written A.H. 1116.

39. دیوان محتشم *The Dywán of Muhtashum.* Legible, but the beginning and the end are both wanting. Not much damaged by worms. Binding good leather. L. 7·8 in., br. 5·8 in., th. 0·4 in. The poetry appears to be pleasing, and in most of the Gazels the poet's name occurs.

40. دیوان مظهر و دیوان محمود و ایاز و دیوان جاماس و دیوان سید راجا قتال و رسالهٔ معرفت صنعهٔ اسطرلاب و مقصود العاشقین *The Dywán of Mutzahr, the Dywán of Mahmúd and Ayáz, the Dywán of Jámás, the Dywán of Sayyid Rájá Qatál, a treatise on the Astrolabium, and Maqssúd al-áshaqyn.* Various kinds of handwriting, somewhat damaged by worms; binding hard leather, very good. L. 9·1 in., br. 5·4 in., th. 2 in. The first book in this volume is a small *Dywán of Mutzahar,* containing above two scores of odes, with the author's name in most of them; the last 12 pages contain verses in Hindostani.—The next book is still smaller, it contains only 17 pages; the last distich always contains the words *Mahmúd wa Ayáz*; the whole number of odes is 26, but the writing is more careful; each page is enclosed in a red frame, and is divided into two columns. The *Dywán of Jámás* contains 20 pages, and the last distich of every ode contains the word Jámás: the writing is good distinct Shekestah. *The Dywán of Sayyid Rájá Qatál* occupies 42 pages; the odes are of various lengths, and the last distich of each contains the word 'Rájá.' This is the first book in this volume which has a date attached to its end; it was written A. H. 1251, and is much younger than the preceding ones, judging from the paper.—The treatise on *the use of the astrolabium* occupies 24 pages, and its author was Sheykh Nassyr Ttúsy. It contains diagrams and four tables. The preliminary paragraphs treat on the first notions of geometry, lines, circles, the drawing of perpendiculars, and divisions of the circumference. Explanation of the various circles in the firmament, of the northern and the southern Almucantarats of the astrolabium, the straight and the curved horary lines, the circles of the firmament which are sometimes above and sometimes beneath the earth, the ecliptic; to fix the places of the stars; how to operate with the horizontal circle and with the circle of latitudes; how to prepare the other portions of the

astrolabium, the lines of shadows, of dawn and twilight. How to prepare astronomical tables. How to verify various lines and circles in the sky with the northern and with the southern astrolabium; and, lastly, to ascertain the centres of the circles. No date. The last book in this volume, the *Maqssúd al-ăáshaqyn*, contains first the construction of an amulet, *i. e. tăwydh*, how a lover may obtain sight of his mistress, how to adjure the angels when writing amulets. To ascertain which appellation of God will suit every letter in a man's name, taking each letter to be the initial of such an appellation; to ascertain what angel is appointed over every letter of the alphabet, over the signs of the zodiac, over the stars. To ascertain the nature of the signs of the zodiac, unlucky and lucky days. To know the hour of the day by the length of one's own shadow. How to prepare various written amulets for procuring friendship, enmity, sleep, silence, &c. Here follow various cabalistic signs and numbers, with their explanations. Arabic prayers to be written on various kinds of amulets. Various prognostics drawn from the time and direction in which a man sneezes, with a square diagram, and another full of cabalistic numbers. Arabic prayers to be tied to the neck in war, and no arrow, nor gun, nor sword can hurt the wearer. Another prayer in Arabic causing a multitude of angels to make their appearance at the death of the wearer and to lift him up to paradise. Lastly a quadrangular figure containing the great arcanum in 16 substances inscribed in it, not to be revealed to any godless person. Some of these if rubbed on the palms of the hands will ensure luck in gambling, others taken into the mouth courage in the night, others remove thirst, &c. There is no date.

41. شرح ابيات ديوان خاقاني *Commentary of distichs in the Dywán of Kháqáni.* Good, distinct black writing, not much damaged by worms; binding good hard leather, new. L. 9·1 in., br. 5·6 in., th. 0·7 in. This is a useful commentary on some of the more difficult verses of Haqány, but they are as it were torn out from the context and thus explained. Hence this book to be read to better advantage ought to be perused in connection with the actual Dywán itself. This MS. was composed during the reign of Jehángyr, as appears from the preface, and the present copy was finished A.H. 1068, and as the interval between the first writing and this time is so brief the work cannot differ much from its original; it may be safely recommended to students, and the elucidations are copious,—they fill 402 pages.

42. ديوان جلال اسير *The Dywán of Jellál Asyr.* Writing much damaged by worms, not very black ink, and in some portions rather negligent. Binding good leather. L. 8·1 in., br. 5·1 in., th. 0·35 in. Most of the final distichs contain the word 'Asyr' (prisoner); the poetry is amorous and fourth-rate. This MS. was finished A.H. 1171.

43. ديوان بليغ *The Dywán of Balyğ.* Writing careful, each page in a frame of two red and one blue line, and divided into two columns; somewhat damaged by worms, which have pierced even the hard leather covers like small shot. L. 8·8 in., br. 4·9 in., th. 0·15 in. Contents amatory; the last distich always contains the poet's name, who appears to have tried to imitate Háfetz. No date.

44. ديوان ابن الفارض *The Dywán of Ebn Al-Fáradz.* Very careful, nice writing, with all the diacritical and many vowel points; and although this text is Arabic, it is not written in the perpendicular but in the elegant Nask character, which no Arab can write. Each page has a frame of two red and one blue line, and is divided into two columns. Paper badly worm-eaten. Covers, hard leather but somewhat loose. L. 7·9 in., br. 4·5 in., th. 0·2 in. The subjects of this Dywán are mostly amorous; they consist of only a few pieces or poems, each of which bears the heading "He upon whom the benediction of God may rest has said." There is only one headed "The Sheykh Shehāb Al-Shably (may the benediction of God rest on him!) has said." This MS. was finished A.H. 1035.

45. ديوان ولي *Dywán of Wuly.* Various kinds of handwriting, some rather careless. Slightly worm-eaten. Covers, good leather. L. 8·5 in., br. 4·5 in., th. 0·3 in. This MS. is in Hindostani; the last distich always contains the poet's name. All the pieces are amatory. No date.

46. ديوان حيدر *The Dywán of Hayder.* Black and distinct writing, slightly damaged by worms; good hard covers. L. 6·65 in., br. 4·4 in., th. 0·2 in. Nice little book, all amatory; no date; the last distich always contains the poet's name.

47. ديوان فضولي *Dywán of Fadzúly.* Distinct writing, somewhat damaged by worms; binding good hard leather. L. 7 in., br. 4·9 in., th. 0·4 in. This Dywán, which is in the Turkish language, is defective, inasmuch as the beginning of the prose-preface and the end of the MS. is wanting. The last dis-

tich always contains the name of the poet; and the language of the amorous odes is considerably interlarded with Persian words.

48. ديوان اديب صابر *Dywán of Adyb Ssáber.* Caligraphic writing, with each page in a frame of gold and blue, and divided into two columns; somewhat damaged by worms; the two first pages are very ornamental with the intervals between the lines filled with gilding. The prayer-carpet above the Bismillah is painted with various colours and arabesques. Covers new, of strong hard leather. L. 6·9 in., br. 3·8 in., th. 0·2 in. The full name of the poet is Sheháb al-dyn Adyb Ssáber; he came during the reign of Sulttán Sanjar from Tarmad to Marw, but was by birth a Bokharian. The poetry is fluent, and not laboured like that of inferior poets; it is moreover inviting, and a great deal higher than those effusions which never go beyond the praises of the eyes, brows, lips, &c. of the ladies. The poet's name does not occur in the odes, and these are usually longer than is customary.

49. ديوان مغربي *The Dwyán of Mağraby.* Elegant black writing, on glazed country paper, each page in a frame of gamboge, and divided into two columns; leather binding, hard, black, with two gilded frames. L. 6·8 in., br. 4·3 in., th. 0·4 in. The name of the poet occurs often in the last distich. All amatory. No date.

50. ديوان سيّدي *Dywán of Sayydy.* Very old, brown paper; writing distinct, worm-eaten; binding good, of hard leather but loose. L. 6·7 in., br. 5 in., th. 0·25 in. There is no preface from which anything about the poet might be learnt, but his name occurs in the last distich of every ode. Contents amatory. No date.

51. بوستان خيال و بعض ابيات ديوان ناصري *The Bóstán Khayál (Garden of Fancy) and verses from the Dywán of Nássery.* Writing in various hands, mostly negligent Shekestah; and the first portion of the volume is actually in shreds from worms; binding good, hard leather. L. 9 in., br. 5·4 in., th. 0·3 in. The first portion has a frame of writing all round, and a line of writing also divides it into two columns; it is filled with distichs from Háfetz, Jámy, and from poets of inferior note, followed by a longer poem which is quite in tatters. A new Bismillah commences odes on very old brown paper, and from the last distichs of some of them the author appears to be Násser Ăly. Amatory. No date.

52. ديوان فطر و انشاي طغرا *The Dywán of Khán Fattrat, and the Enshá of Ttográ.* Distinct writing by two different hands, somewhat worm-eaten; binding good hard leather. L. 7·8 in., br. 3·9 in., th. 0·2 in. The first part contains the Dywán of Khán Fattrat, with many independent distichs not pertaining to the odes; in the latter the poet's name occurs. Contents generally amorous; no date. The Enshá of Mollá Ttográ consists mostly of complimentary expressions used in epistolary correspondence; there are, however, also three or four letters, but no rules of composition. No date.

53. ديوان مير *The Dywán of Myr.* Very distinct black writing, but worm-eaten, which is rather unusual in a MS. not older than 61 years—maybe the paper was very sweet. Binding of hard leather, but pierced in many places. L. 8·5 in., br. 4·9 in., th. 0·5 in. The last distich of every ode is written in red ink, and always contains the word 'Myr.' In the latter part of the book there are also a few long pieces of poetry. This MS. was finished A.H. 1228. Contents amorous.

54. ديوان ناصرعلي *The Dywán of Násser Ăly.* Distinct black writing, very slightly damaged by worms; binding good hard leather. L. 8·9 in., br. 5 in., th. 0·25 in. The odes are in an easy style and fluent; the last distich always contains the word Ăly; towards the latter part of the book they are long: all amatory but not outrageously gushing. There is no date, and the last words are: "O God! Pardon all three, the author, the copyist, and the reader."

55. ديوان امير خسرو دهلوي *Dywán of Amyr Khosru from Dehly.* Nice distinct black writing, somewhat damaged by worms; each page enclosed by a frame of two red lines, and divided into two columns; binding hard leather, but loose. L. 8·5 in., br. 5·5 in., th. 1·35 in. This is a well-known Indian poet; each ode is at least one page long, and some of them contain the word 'Khosru' in the last distich. There is a long preface full of scraps from the Qorán, quotations of distichs, and tittle-tattle about some contemporaries of the poet, but no information. No date.

56. ديوان نعمت الله *Dywán of Niămat-ullah.* Good black writing by the same hand as No. 53 and on the same kind of paper; worm-eaten; covers good but also perforated. L. 8·5 in., br. 5·1 in., th. 0·8 in. There is no preface; the poet's name occurs in the last distich, which is in red ink, in every ode. Towards the end there are quatrains, some of which are epigrammatic. Written A.H. 1228.

57. ديوان ظهير فاريابي *Dywán of Tzahyr Fáryáby.* Black and distinct but not nice writing, somewhat damaged by worms, binding in good hard leather covers. L. 8·8 in., br. 4·8 in., th. 0·5 in. No preface; in the odes the last distich does not contain the poet's name. In some of the odes already the praises of Malak Sháh, the author's patron, are sung, but towards the end whole pieces are devoted to that object. No date.

58. ديوان غياث الدين *Dywán of Ğayáth al-dyn.* The same hand exactly, and also the paper and its condition, as in Nos. 53 and 56; there is no date, but most likely it is the same with the MSS. just named. Binding brownish leather, country-bound. L. 8·7 in., br. 5·3 in., th. 0·3 in. The name of the poet regularly occurs in the last distich of every ode, in red ink. Contents amatory.

59. ديوان جمشيد *Dywán of Jamshyd.* Distinct but not elegant writing; but slightly injured by worms; binding hard leather. L. 9·2 in., br. 5·5 in., th. 0·15 in. Instead of the usual Bismillah, the Zoroastrian formula heads the book, and the poet's name is contained in the last distich of every ode; the language is elegant. Contents amatory. There is no date, and in lieu of it the statement terminates the MS. that this Dywán consists of 679 distichs.

60. ديوان كمال اسمعيل *Dywán of Kumál Esmăyl.* Nice minute but distinct writing on two or three kinds of brown country paper, damaged by worms in several portions; binding good strong red leather. L. 9·3 in., br. 4·35 in., th. 0·55 in. As there is no preface, and the poet's name is not mentioned in any of the odes, we must take it on trust from the outside label only. The odes are amatory, and the end of the book is occupied by quatrains. This MS. was written A.H. 9[8 ?]6.

61. ديوان نصرت و مخزن اسرار *Dywán of Nassrat and the Makhzan Asrár.* Writing in several hands, of several qualities, and in some places badly worm-eaten, so that portions of leaves are falling out; binding new, in excellent condition, hard leather covers. L. 8·9 in., br. 5·5 in., th. 0·3 in. The Dywán of Nassrat contains his name in the last distich of every ode, but the writing looks hurried and ugly, although it is always distinct. Nearly every ode contains seven distichs, more or less, and is amatory. No date.—The *Treasury of Secrets,* which occupies the second moiety of the volume, is also poetical, and em-

braces a variety of subjects. It is in a better handwriting, especially the latter part; the red headings also begin there, and are the titles of a number of moral stories. The copyist had forgotten the figures of the year over the word Senat, and some silly person supplied them 35 years ago in paler ink than the original, and this betrays the lie. The MS. was certainly written much earlier than A.H. 1254. It would be worth while to get the *Makhzán Asrár* recopied by an intelligent Káteb, because it is getting rather dilapidated and pieces are now beginning to fall out. There is a superabundance of amatory poetry, but a lack of books inculcating sound moral doctrines.

62. ديوان سيّد نعمة الله *Dywán of Sayyid Niămut-ullah.* Distinct but not nice writing; brown country paper, badly damaged by worms in some portions; good strong leather binding. L. 10·3 in., br. 5·8 in., th. 1 in. This is not to be confounded with No. 56, which is quite a different *Dywán,* although there and here exactly the same name occurs in the last distich of every ode, *i. e. Niămut-ullah.* Contents amatory. No quatrains. No date.

63. شرح ديوان حضرت علي *Commentary to the Dywán of Hudzrat Ăly.* This is a very beautiful MS. with an ornamental gilded and painted top for the Bismillah. Each page is enclosed in a frame of gold and blue, and divided into two columns. The writing is the same from beginning to end, very elegant, excepting only some marginal notes which have been added by others in later times; in some portion the worms have made great havoc, but the binding is new and strong in hard leather covers. L. 9·8 in., br. 5·8 in., th. 0·2 in. This is a mixture of prose and poetry, some of the latter being in Arabic. This is a religious book, written by a very strong Sheeah, but why it should bear the name given it above in the title appears not from the text. It is altogether religious and mystic; the tenets of the Motazelites, Ssofys, &c. are attacked, and a very curious explanation is given of the spheres of the planets, Saturn, Mars, &c., in several diagrams. After a long dissertation comes again a circular diagram the outermost limb whereof is assigned to the 12 signs of the Zodiac, and several smaller concentric circles within it are destined for other purposes. The mansions of the moon are explained, with other matters, with proper omina. Gazály and Emám Rájub are quoted on the state of the soul when the body sleeps. The subject enlarged upon. Opinions of various divines on our state in the

next world after death. The MS. breaks off abruptly in the middle of a sentence (and is incomplete) just when something is being narrated concerning what passed during an interview between Ăly and Ábu Bekr.

64. ديوان سراج دکهني *Dywán of Seráj Dekheney.* Hindostani MS.; the writing is not nice but very legible, and but slightly damaged by worms; binding hard leather. L. 9·5 in., br. 5·7 in., th. 0·3 in. There is no preface; the language is half Persian and very pleasing; it could scarcely be understood by a person who has not studied Persian. The word Seráj is written in red ink in the last distich of every ode, all of which are amatory. At the end are inserted 14 pieces, consisting of five lines each, *i. e* quintains. There is no date.

65. ديوان سنجري *Dywán of Sanjary.* Good black writing, but in some parts negligent and worm-eaten; every page has a frame of blue, red, and green lines and is divided into two columns. Good hard leather binding. L. 10·4 in., br. 5·8 in., th. 0·7 in. Both the commencement and the end of this MS. are wanting, but as the word Sanjar occurs in the last distich of every ode the Dywán must necessarily be his; it is also complete as far as the end is concerned, and after it there is a portion of another Dywán which has a gilded and nicely painted prayer-carpet with a golden space in the centre where the Bismillah ought to stand. From the last distich of every ode it appears that the author of this Dywán was Fağfúr. Both Dywáns are amatory.

66. ديوان صايب *Dywán of Ssáyib.* Distinct writing, on various kinds of country paper, rather ancient but slightly damaged by worms; in ornamental embossed Native binding of dark red leather, loose. L. 9·5 in., br. 5 in., th. 0·5 in. This MS. has neither beginning nor end, but from the last distich of every ode it appears that the whole of it is by Ssáyib. All amatory.

67. ديوان هاشم *Dywán of Háshem.* Distinct but not careful writing, every page enclosed in a frame of one blue and two red lines, and divided into two columns. The place for the Bismillah is somewhat ornamental and painted with various little flowers on a golden ground. Well bound in strong leather covers, but a little damaged by worms here and there. L. 9·7 in., br. 5·6 in., th. 0·6 in. The Dywán begins with a poem in praise of Muhammad; then one about Layly, the Juliet of Per-

sian poets. Then comes a poem divided into seven Eqlyms or climates, migratory and stationary (*Sáer wa maqym*). Various other poems lauding Muhammad and other persons, some parables, a poetical description of Hindostan of no great value, and then only the real Dywán begins, which runs till the end of the book and occupies about one half of it. The name Háshem occurs regularly in the last distich of every ode. This MS. was copied at Surat on the 27th Ssafar A.H. 1158 during the reign of Muhammad Sháh.

68. اوراق دیوان اسیر و انشا *Leaves from the Dywán of Asyr, and an Enshá.* Writing of various kinds and by several hands, scarcely damaged by worms, and in excellent new hard leather binding. L. 9·5 in., br. 5·4 in., th. 0·4 in. The Dywán of Asyr has neither beginning nor end, and the same is the case with the Enshá which follows after it. The Enshá is a collection of *boná fide* letters written to each other by various Nawábs. There is also a Wokálet-namah, *i.e.* power of attorney given by a Nawáb to Muhammad Bahrány, a petition, a letter of consolation, a *Waqf-námah, i.e.* bequest, &c. The Enshá occupies about one-half of the MS.

69. دواوین *Dawawyn.* Black, distinct but not elegant writing, in large characters, each page enclosed in a frame of red lines more than two fingers broad and filled with writing all round the page, which is divided into two columns; scarcely damaged by worms. Binding new, hard, strong; leather the colour of dark yellow ochre. L. 13·4 in., br. 8·7 in., th. 1·6 in. This MS. contains many Dywáns, thus:—Of *Ssayib*, which has no Bismillah, and may be considered as having no commencement; that of *Ssahbáyi* with an ornamental and painted space above the Bismillah. It commences with detached distichs, and after these the Dywán comes, which is systematically arranged according to the Qafyahs or rhymes, in alphabetical order. The next is the Dywán of *Ssaheb Masyh Albayán*, which runs in an uninterrupted manner from beginning to end. A nicely ornamented piece over the Bismillah announces the beginning of the Dywán of *Ssáleh*, which consists of not more than three folio pages. Then comes *Ssáleh-Mashhady's* Dywán, with a painted prayer-carpet, and likewise occupying only 3 pages. A new ornamented Sujádah announces the Dywán of Dzamyry, occupying 6 pages. The next Dywán is of *Hudzrat Sháh Quttb*, with an ornamental quadrangle; Dywán of *Ttáher*, with ornamental Bismillah, and somewhat longer than the two preceding ones;

of *Ttáleb Amaly* with little flowers; *Muhammad Ttúsy*, with a painted heading; it consists only of 3 pages; of Khájah *Nassyr-al-dyn Ttúsy* with caligraphical Bismillah; it occupies 22 pages. *Tzahyr Fáryáby*, with ornamental beginning; consists only of 5 pages. Dywán of *Tzahury* occupies 56 pages, and the latter part of it is written very negligently. A new-painted quadrangle begins the Dywán of *Ăttáyi Mănuwy Júnpúry*, which occupies 12 pages only. An ornamental diagram indicates the commencement of the D. of *Myr Omád Ăttáyi*, 5 pages. Another ornament begins the D. of *Hudzrat Ĕráqy*, which consists of 7 pages. The D. of *Ŭnssary* is ushered in by an ornament; it consists of 5 pages. A painted square is prefixed to the D. of *Faryd-al-dyn Ăttár*, the celebrated Ssofy poet; it occupies pp. 40. The D. of *Ŭrfy Shyrázy* has an ornamental Bismillah, and occupies pp. 23. The D. of *Násser Ăly* begins with a painted Sujádáh and consists of pp. 30. The D. of *Niămut Khán Ăály* occupies pp. 33 and has an ornament; at the end it is said that this is but a selection from the D. of this poet. A new ornament begins the D. of *Myr Múman Ŭrshy*, or rather excerpts from it, pp. 26. The D. of *Myr Ăttá-ulláh Badakhshány*, pp. 36. The D. of *Kájah Ăbd ul-rahman Ăábed*, pp. 15. The D. of *Ŭssmat-ulláh Bokhary* also has its little flowers as the previous ones; it occupies pp. 12, and is only a selection. The D. of *Ommád* begins with an ornament, pp. 7, and is only a selection. The selection from *Ăádely* consists of pp. 3 but has its ornament. The D. of Hudzrat Sháh *Abulwăály*, pp. 4. The D. of *Gayby*, pp. 7. The D. of *Ğany Kashmyry*, pp. 5, with ornament. The D. of *Faqyry*, pp. 12. The D. of *Fuğány* has an ornamental Bismillah and occupies pp. 6. The D. of *Faydzy* [court-poet and favourite of Akber] is a mere selection of pp. 5. The D. of *Faduwy*, pp. 8; of *Khájah Muhammad Fárúq*, pp. 6; of *Fáyz*, pp. 23; of *Fağfúr*, pp. 24; of *Musuwy Khán Fattrat*, pp. 50; of *Ustád Fakhry*, pp. 31; of *Fáragy*, pp. 8; of *Sháh Qásum Anwár*, pp. 9; of *Hájy Muhammad Khán*, pp. 4; of *Qásumy*, pp. 6; of *Qásum Káhy*, pp. 11; of *Mullá Kátuby*, pp. 6; of *Khaján Kumál Khajand*, pp. 14; of *Magraby*, pp. 12; of *Matzahary*, pp. 2; of *Myr Muhammad Manyf*, pp. 8; of *Myrzá Ăwudz Myrak* whose poetical name (*tukhalluss*) is *Măjaz*, pp. 8; of *Sulttán Muhad*, pp. 6; of *Mullá Mashfaqy*, pp. 9; of *Moăyn*, pp. 4; of *Máhoyi*, pp. 4; of *Mány*, pp. 11; of *Marwy*, pp. 13; of *Masyhy*, pp. 20; of *Sayyid Ĕnayat-ullah Mashrab*, pp. 27; *Masăd Beg*, pp. 19; *Ustád Luttf-ullah*, the architect and geometrician, pp. 15; *Malak Qamy*, pp. 25; of *Muhtashum*, pp. 23; of *Muhaffy*, pp. 4; of *Hudzrat Sháh Niămut-ullah*, pp. 25; of *Hudzrat Sheykh Net-*

zámy Kanjúry, pp. 3; of *Núry*, pp. 4; and last of all the Dywán of Netzám, which breaks off suddenly on the 5th page with the beginning of the *Sáqy námáh*. It may here be observed that nearly every one of these Dywáns is a mere selection, and not the whole.

70. دواوین *Dywáns.* In every respect like No. 69 except in the contents. L. 13·4 in., br. 8·4 in., th. 1·5 in. It may also here be observed that the beginning of every Dywán has, as in No. 69, an ornamental and painted quadrangle or cupola. Also this volume begins abruptly; after a few short pieces describing the various parts of the human body, there is an eulogy of Akber the Emperor, and another piece treating on miscellaneous subjects, *i.e.* a horse, a lover, &c. Then comes a Qassydah praising a deceased person, and written slovenly. Then comes a selection from the Dywán of Assefy, another from the D. of *Ámány* from *Tzafar Khán, Ĕnayat Khán, Emámy Haruwy, Myrza Ebráhym Adham, Ahy, Ebn Yamyn*, and another selection from the same. Selection from the Dywán of *Kumál Esmăyl*, of *Hakym Anwary*, of *Adhry*, another from the same. Selection from the D. of *Myrzá Jellál Asyr*, of *Ahly Shyrázy*, of *Myr Muhammad Ahsan*, of *Muhammad Săyd Aăjáz*, of *Arsllán*, of *Anusy*, another of the same, of *Mullánă Benáyi*, of *Attá-ulláh Bellál*, of *Badarchachy* surnamed *Tafahr zemán*, of the *Brahman Chunder Bhán*, of *Baskháq Ettămah* of *Torápy*, of *Myrzá Abd-al-luttyf Khan Tanhá*, of *Janyd*, of *Assuf Jăfer Khán, Jelláły Khájah Hafetz Shyrázy, Haqyry*, four Dywáns of *Amyr Khosrú Dehliwy*, of *Myr Redza Dánesh, Redza Kylláný, Myrzá Redza, Rayádzy, Ăáqal Khán Rázy*, again promiscuous pieces of the same; Dywán of Zellály, selections from *Sayfy*, Dywán of *Muhammad Efdzel* whose poetical surname is *Sar-khósh*. A selection from the Dywán of *Sheykh Sădy*, from *Solmán Sávejy, Sanjar Káshy, Săyd Haruwy, Behrám Saqá, Sohayly, Hudzrat Shams Tabryz* [this was the spiritual teacher of the celebrated Jellál-ul-dyn Rúmy]; *Hudzrat Sháh Sharf Bo Ăly Qalandar*, another selection from the same. The Dywán of *Sharf*, of *Shakuhy*, of *Myrzá Ab-ulmukárem Námaky*, of *Sheydah*, of *Shápúr*, selection from *Hudzrat Mullá Sháh*, Dywán of *Sháhy, Shoukat Bokhary*, incomplete Dywán of *Sharyf*; of *Myrzá Muhammad Ăly Ssáyb* odes of the same which break off abruptly. Both these great volumes appear to be portions of a yet larger collection of Dywáns, because neither of them has a regular begining or end.

71. جلد اول درة التاج ملا جامي First volume of the *Durrat-ul-táj* (pearl of the diadem) of Mollá Jámy. Distinct but not nice writing, and considerably worm-eaten. Binding good hard leather. No date. L. 7·4 in., br. 4·4 in., th. 0·4 in. This, like all the other writings of Jámy, is sold in the bazár.

72. درة التاج ملا جامي جلد دوم *Durrat-ul-táj* of Mollá Jámy, second volume. Same hand as No. 71, considerably worm-eaten, ends abruptly, and is incomplete. No date. L. 6·3 in., br. 4·2 in., th. 0·3 in. Also lithographed in the bazár.

73. دستور الشعرا *Dastur-ul-shărá.* Various kinds of writing, all black, but some less correct than others. Somewhat damaged by worms. Binding hard leather. L. 8·4 in., br. 5·5 in., th. 0·4 in. The first part of this MS., beginning with a Bismillah, is of a promiscuous kind with prose and poetry, and a vocabulary of expressions, some of which only Ssofys use; from this it appears that "moon-faced" or "countenance" mean "Emanations of the Deity," a black mole means "the invisible world," a black curl "distressed circumstances." Advice of Loqmán to his son, and lastly various small poems taken from various Ssofy writings, and among others also from the Nán-u-Hulwa. The second and largest portion of the volume is a valuable treatise on Persian prosody, its author is Jámy Muhammad Mázanderány, but as the copyist was a Parsee he substituted his own formula at the head for the Bismillah. There are at the end also rules for the use of various poetical figures of speech. This MS. was finished Anno Yazdajardi 1156.

74. رساله در معروفت قافيه *Treatise on the Knowledge of Rhyme.* Nice distinct writing, not damaged by worms, in good hard leather binding. L. 8 in., br. 5·7 in., th. 2 in. This treatise was written during the reign of Ăly Shyr, and the author of it was Núr-al-dyn B. Ahmad Aljalyl. This is not a treatise on the metric system or prosody, like the preceding, *i.e.* latter part of No. 73, but a necessary addition to it, as appears from the following view of its contents:—The preliminary knowledge necessary for beginners in this science. Definition of rhyme, and dissertation on the letters and motions [*i.e.* vowels] which constitute it. Increments to the terminations of words on which rhymes are made. The names, species, and faults of rhymes. The Hájeb, the Radyf, the beauties and the defects of verses. This MS. was made Anno Yazdajardi 1194 on the 11th Adharmah, *i.e.* A. H. 1240, on the 3rd Showál, by the hand of Firúz B. Mullá Káwus.

75. رساله درعلم عروض وقافیه و خلاصة البدیع بخط ملا فیروز بن کاوس *Treatise on the science of prosody and rhyming, and the Khullássat albedyă in the writing of Mullá Firuz B. Káwus.* Careful handwriting, on strong glazed blue paper, very slightly damaged by worms, and in strong leather covers. L. 5·6 in., br. 4 in., th. 0·3 in. The treatise on prosody is good, and the only pity is that more examples do not occur, and that the details of scansion are not given more copiously; as for the metres they are all explained well enough. The second and last part of this book is occupied by a treatise on eloquence; the author of it is Shams al-dyn, and he has divided it into two parts, the one treating on the embellishments of speech as to meaning, and the other as to words; these are, however, always considered as applicable to poetical and not to prose composition. This whole volume consists of pp. 378, and was copied A.H. 1239.

76. رساله درعلم عروض و قافیه و رساله قافیه دیگر *Treatise on the science of prosody and rhyming, and another on rhyming.* Good writing, not in the least damaged; binding hard leather. L. 8·8 in., br. 5·4 in., th. 0·15 in. The whole book occupies pp. 206, and of these only pp. 30 are occupied by the treatise on prosody, which is a tolerably good one, but the treatise on rhyming is more exhaustive. It deals with all the peculiarities of rhyme, including their beauties and deficiencies. There is no date.

77. رباعیات لا ادري ناقص الطرفین *Quatrains of some unknown author, incomplete at both ends.* Writing distinct; some pages are greatly damaged by worms. Curiously embossed and painted; Oriental binding of hard leather covers. L. 9·4 in., br. 5·8 in., th. 0·7 in. The contents are almost wholly amorous, but allowing of the explanations usually given by Ssofys of such verses; there are, however, also a few sensible quatrains, like the following:—

> Speech uttered in proper time turns to gold.
> Soon everything good or evil bears fruit.
> The vernal rain will form the bounty of the season.
> Become a rose on shore, and a pearl in the sea.

78. رباعیات حکیم عمر خیام *Quatrains by Hakym Omar Khayám.* Good writing, somewhat worm-eaten, binding of hard leather. L. 8·6 in., br. 5·2 in., th. 0·15 in. There is no Bismillah, and the work appears to be incomplete in the

beginning, but not at the end, although there is no date. The contents appear to be superior to those of No. 77, and the amorous quatrains less numerous and less gushing.

79. رموز الطاهرين *Enigmas of the pure.* Distinct but not elegant writing, slightly injured by worms; well bound in hard leather covers. L. 9·2 in., br. 5·2 in., th. 0·7 in. This is a collection of poems in a very easy style, composed in India during the reign of Shah Ăálum, and each bears the title of *enigma*; the date of composition of the book is embodied in the words سرّ قران با رموز طاهرين

80. سلسلة الذهب بادو رسالة *The golden chain, with two other pieces.* Good writing, but by another and less careful hand in the last part. Worm-eaten. Binding good, but the covers are torn off. L. 8·05 in., br. 5·3 in., th. 0·5 in. The golden chain is the *Selselat aldhahab* by the celebrated poet Mullánā Kumál al-dyn Ăbd al-rahman Jámy. It is a collection of various short pieces of poetry, and some texts of the Qorán, but all treated in the spirit of Ssofism. Every page is enclosed in a gold and blue lined frame, divided into two columns, with all the headings in red ink; this poem was copied A.H. 978.—The next piece was written by the same hand as the first part; from the following advertisement it will be observed that it is likewise composed in the same spirit:—"This treatise is called Radiations explanatory of the spiritual knowledge and signification, which has emanated from those who are in possession of the tablets of spiritual mysteries, and who enjoy an advanced state of knowledge, taste, and ecstacy." This treatise is divided into Radiations, each of which consists of a prose paragraph followed by a few quatrains, treating on spiritual subjects and that divine love to express which Ssofys are in the habit of borrowing terrestrial amatory terms about the eyes, cheeks, mouth, curls, &c., as if they were speaking about some beautiful woman. This piece was written A.H. 978.—The last part of this volume is written more negligently, and has no frames round the pages. It is also in the Ssofy style but is not a text; it is a prose commentary of various expressions and sentiments of the Ssofys, and is of no great value. There is no date.

81. سحرحلال اهلي شيرازي *Sahr Hallál* (lawful magic), by Ahly Shyrázy. Passable writing, somewhat worm-eaten, but well bound in leather. L. 9·3 in., br. 6·2 in., th. 0·05 in. There is nothing of magic in this MS., but merely a collection of a few pieces of poetry, and the praises of several high personages. There is no date. Total number of pages 34.

82 ساقي نامه مير محسن هروي. *The Sáqy-námah of Myr Mahsan of Herat.* Caligraphical writing with a frame of gold, blue, and red lines, and each page divided into two columns. The whole MS. consists of pp. 24, somewhat worm-eaten, and the only date at the end is: "Written in the beginning of Muharram in the 4th year of the propitious reign." L. 7·7 in., br. 4·8 in., th. 0·1 in. This cup-bearer book is all full of divine love and devotion.

83. سلسلة الذهب هردو دفتر *The golden chain; both Dufturs.* Not very nice but legible writing, somewhat damaged by worms on the margins; strongly bound in leather. L. 9·5 in., br. 5·5 in., th. 0·8 in. See No. 80, of which this is another and a completer copy, as it contains the full chain. This MS. was made A.H. 1201.

84. سكندر نامه برّي *The land Sekander-námah.* Tolerably good writing, with marginal notes, and also over some words in the text; a portion of the book has its pages enclosed in red-lined frames. Not much damaged by worms, and well bound in leather boards. L. 9·8 in., br. 5·5 in., th. 0·8 in. This MS. was made A.H. 1189. As all the works of Netzámy are well known and for sale in the bazár, nothing more need be said.

85. سكندر نامه برّي *The land Sekander-námah.* Passable writing, without any notes but those the worms have made in many places. Binding good hard leather. L. 7·9 in., br. 4·4 in., th. 0·8 in. This MS. was made A.H. 1174. The same as No. 84.

86. سكندر نامه بحري *The Sea Sekander-námah.* Caligraphical writing, frames of gold and blue, each page has 4 columns; headings are all in red ink. The ornament in the beginning is in beautiful preservation gilded and coloured, and bears instead of the Bismillah the words *Eqbál námah-i Eskandary.* L. 9·6 in., br. 6 in., th. 0·2 in. This MS. is also called the *Khamsah* of Sheykh Netzámy, and contains actually the whole of it written A.H. 970. Well known.

87. سكندر نامه بحري *The Sea Sekander-námah.* Writing common and legible, worm-eaten; bound in strong leather covers. L. 9·3 in., br. 5·3 in., th. 0·4 in. The writing is inferior to No. 86, and there is some difference in the contents likewise, so that some pieces contained in one copy do not occur in the

other, which is always the case where no standard exists, and the MSS. have been copied and recopied during six centuries. The number over the word Senat is omitted, but it appears that this MS. was made at Bokhára.

88. سام نامه *Sám Námah.* Distinct writing, with all the headings in red ink; very slightly damaged by worms; well bound in hard leather covers. L. 5·5 in., br. 4·7 in., th. 0·8 in. This is a love-poem about the Persian prince Sám Nerimán, who falls in love with the Chinese princess Peri-dukht, undergoes a number of strange and wonderful adventures, but at last succeeds in getting possession of her. There is no date.

89. شاهنامه مختصر شمشيرخاني *The abridged Sháh-námah, called Shemshyr Khány.* Good writing but not elegant. Each page has a frame of two red and one blue line. Very slightly damaged by worms. The covers are of hard leather but loose. L. 10·1 in., br. 5·8 in., th. 0·9 in. This abridgment of Ferdousy's Sháh-námah was made A.H. 1063, corresponding to the 26th year of the reign of Sháh Jehán, who ordered Towkal Byg, the son of Towlak Byg, to undertake this work. He obeyed and turned the essence of the Sháh-námah into prose, retaining verses only here and there to serve as a testimony and an ornament. The object of doing this was to afford those officers of government who are perpetually occupied with their duties, and have no time to read the large work, an opportunity to become acquainted with the chief historical portions of it. In the portion of the preface recopied by a later hand, the compiler states that he called his work *Tárykh Dilkesháyi Shemshyr Khány.* This MS. was made A.H. 1129, corresponding to the official year 1124.

90. جلد دويم شاهنامه بجلد اول *Second volume of the Sháh-námah; odd.* Careful black writing, with all the headings in red ink; each page enclosed by a frame and divided into four columns, and also the marginal frame filled in with writing. The paper is brown from age in several parts, but has few marks of worms; binding good in hard leather covers. L. 12·6 in., br. 8 in., th. 1 in. This volume begins with the reign of Gushtasp and goes to the end of the Sháh-námah, but contains no date when it was copied. There are a few nice pictures very carefully done in colours by some Persian artist.

91. شاه نامه جلد اخر *Sháh-námah, last volume.* This MS. is also odd, like the last. The writing is minute and generally distinct and careful; each page is divided into four columns.

The pages are somewhat loose, but the binding is still good. L. 9·4 in., br. 6·2 in., th. 0·9 in. The MS. begins with the birth of Esfandyár and Bashútan, and goes to the end. There is no date.

92. شاه نامه جلد اول *Sháh-námah, 1st volume.* Beautiful writing; each page divided into 4 columns; very slightly damaged by worms. Binding good, but the leather covers are loose. L. 14·3 in., br. 9·7 in., th. 1 inch. This MS. terminates with the beginning of the reign of Loharasp. There is no date.

93. شاه نامه جلد دوم *Sháh-námah, 2nd volume.* Beautiful writing; each page divided into 4 columns; very slightly damaged by worms. L. 14 in., br. 9·3 in., th. 1·1 in. This is the companion volume to No. 92, and continues from the reign of Loharasp (where the former left off) to the end. This MS. was made A.H. 1035.

94. شاه نامه جلد اول *Sháh-námah, vol.* 1. Coarse, ugly paper; tolerably nice writing, somewhat worm-eaten; each page divided into 4 columns by red lines. All the headings in vermilion. Binding good. L. 12·5 in., br. 8·4 in., th. 1·7 in. This vol. terminates with the title "Loharasp obtains information of the return of the army:—&c.," which is at the head of the last page. No date.

95. شاه نامه جلد دويم *Sháh-námah, vol.* 2. All things exactly as in No. 94, of which it is the companion volume. L. 12·4 in., br. 8·5 in., th. 1·65 in. This book continues the poem where it was left off in No. 94 and goes to the end. This MS. was made A.H. 1021 during the reign of Jehángyr, the son of the Emperor Akber.—The Sháh-námah is very common here, but there is no standard edition, although even the Hon. E. I. Company had lithographed it, and perhaps there are not two MSS. in existence which contain the same number of verses in the same order without any variations.

96. طغراي ظهوري با دو نسخه ديگر *Ttoğráy Tzahúry, with two other treatises.* Good writing with more than one half of the book in frames of red and blue lines. Slightly worm-eaten; binding good, one of the covers somewhat loose. L.8·5 in., br. 4·6 in., th. 0·5 in. This first part contains a great variety of little poems, *e.g.* a versified description of Kashmyr; the praises of Sulttán Morád Bakhsh, on the conquest of Balkh, praises of Sháh Shujáă Bahádur, &c. Then comes a new Bismillah with a

poem written as if it were prose, but having red dots and also here and there the words "quatrain," "verses," to mark the poetry; and the last portion consists of a miscellaneous collection to serve for models of composition, epistolary correspondence, and verses. The year is not marked.

97. كتاب الطيّبات *Ketáb alttayyobát.* Careful writing on European strong paper; binding strong leather. L. 10·1 in., br. 5·9 in., th. 0·7 in. This is a work of the celebrated Sădy of Shyráz, and his name always occurs in the last distich of each piece. This MS. was copied A.H. 1218.

98. غرايب الدنيا و عجايب الاعلي *Wonders of the world.* Very distinct and nice writing, well bound in hard leather covers. L. 8·2 in., br. 5·1 in., th. 0·3 in. This book contains descriptions of marvellous animals, fruits, caves, rivers, &c., most of which are at present well known to be nothing more than inventions and absurdities. The author of this book was Sheykh Adhry, and this MS. was made A.H. 1258 at Hyderábád in Sind.

99. غزليات تاثير *The odes of Tathyr.* Good writing, each page enclosed in a frame of gold and blue and divided into two columns, worm-eaten, and loose in the covers, which are good and of leather. L. 8·5 in., br. 5 in., th. 0·4 in. In the last distich of each ode the author's name occurs, and a note made by a later hand states that he was a native of Espahán and flourished during the reign of Shah Sulttán Hosseyn Sefavy. The poetry is of an agreeable sort and not too fervidly amatory. There is no date.

100. فهم لطيفا و ده پوري هندي و مناجات عبدالله انصاري *Verses and ten Purys in Hindostani, and prayers by Ăbdulláh the Ansáry.* Rather indifferent writing by various hands, on bad, worm-eaten paper; binding good with a leather flap. L. 10·5 in., br. 6·2 in., th. 0·3 in. The first portion is occupied by verses by an unknown author; each page has a red frame and is divided into two columns; and verses are also running round three sides of the page like another frame. The contents of this part are mostly religious, every piece being one or two pages long and representing a detached story. Copied A. H. 1148. The next part is in prose and consists only of pp. 7; it is written in negligent Shekestah, and briefly describes the various *Rágs* of Hindu music. The next portion is again poetical, and its contents are quite analogous to the first—maybe they are also the product of the same author. The next piece bears the am-

bitious title of Science of Music, but consists only of pp. 3, and contains scarcely anything more than the enumeration of the *Rágs*. Then come the prayers of Ăbdulláh the Anssáry, which were to consist of 12 chapters, or rather paragraphs. Of these there are 10 only in the MS., and they are written in the *Bahar Ttuwyl* metre, and are called *Pury* 1st, 2nd, &c. They are in Hindostani strongly mixed with Persian, and some portions are entirely in the latter language. The last eight pages are versified Persian prayers.

101. عشقيه اميرخسرو *The Ĕshqyah of Amyr Khosrú.* Distinct writing, each page divided into 2 columns and framed with two red and one blue line, but the margins are much riddled by worms; some loose pages; binding of leather, good. L. 7·2 in., br. 4·5 in., th. 0·4 in. This is a collection of odes and various other pieces by the well-known poet Amyr Khosrú. No date.

102. عقود الجواهر *Clusters of jewels.* Distinct writing by various hands, injured by worms, especially in the latter part. Good leather binding but one of the covers is lost. L. 9 in., br. 5 in., th. 0·25 in. These verses were composed by Rashyd aldyn Ŏmar Alwattwátty for purposes of instruction, intended to enrich the memory of students with synonymes, all of which are given in rhymes according to various metres. There are 37 such pieces, each about a page in extent, with the metre according to which it is to be scanned, at its head. After that follow pp. 20 more, in which only blanks are left for the places where the metres were to be inscribed with red ink. After this follows a little treatise in Arabic on grammar, but chiefly confined to declensions and conjugations only. After this comes another grammatical treatise, which is likewise in Arabic. It is superior to the preceding one, inasmuch as it has chapters of various kinds in which all the rules of Arabic grammar are treated in a lucid way. It is all in verses and very easy to understand, so that in this respect it is superior to the famous Alefyyah; as it is much damaged by worms it ought to be recopied; all the diacritical marks are complete, and it would be a pity the little MS. should perish; it was copied A.H. 1049.

103. عشق نامه *Love-book.* Distinct writing; every page not only encased in a gold frame and divided into two columns, but every line is separated from its neighbour by a gilded line. Well bound in strong leather covers, but the pages are loose. L. 7·9 in., br. 4·3 in., th. 0·2 in. The latter part is much more

negligently written than the first, and the few blanks left for the vermilion headings have never been filled in. The whole little MS. breathes divine and not terrestrial love towards the Deity according to the Ssofy fashion. No date.

104. قطعات متفرقه *Scattered verses.* Caligraphical writing on pasteboard, not damaged; the covers ornamental but torn. L. 11·6 in., br. 7·1 in., th. 0·4 in. Each page contains only 4 lines surrounded by an ornamental frame, and also the name of the writer, Ab-ulbaqá, generally with the date of the year annexed; mostly about A.H. 1094 and A.H. 1099. These are beautiful specimens of writing; but the poetry and the sense of it is generally of a trifling nature. Within this volume there are also five separate pieces of writing with silk backs, on opening which it is found that each consists of two pages of caligraphical writing by Mahmúd B. Esaháq, with nicely painted ornaments and margins; the sense is generally amatory.

105. قصه سوزو گداز ونفس رحماني و رقعات مولانا حسيني و رساله سقانامه و رساله ملا کاوس در معرفت تقويم ناقص الاخر *The story of burning and melting, the breath of mercy, notes by Mullá Husayny, and the Saqá-námah, and a treatise on the calendar by Mollá Káwus, which is incomplete.* Writing by various hands, worm-eaten; strong binding of leather. L. 9·3 in., br. 5·6 in., th. 0·3 in. The first piece, the *Súz-u-gudáz*, is a nice little poem breathing a fervent desire to meet God; it is amatory in the Ssofy style. It was copied A.H. 1095. This is an abridgment of a larger poem.—The *Nafs-rahmány* is an effusion of a Ssofy on the love of God and of knowledge; the writing is bad and worm-eaten, and the perusal of the tract will not repay the trouble of reading it. Copied A.H. 1207.—The notes by Mulláná Husayny are all brief letters written to certain persons, and are excellent models for learning how to correspond in Persian. There is no date.—The *Saqá-námah* consists of pp. 3, and was brought down from paradise by Gabriel, for the benefit of the instruction and edification of the *water-bearers*, and the water of any one of them not in possession of this tract ought not to be taken nor drunk, and he is moreover to be considered a rank infidel. This is the composition of a Shyah who studded it with invocations, and was probably trading with it for his support. There is no date.—The last tract treats on the Zoroastrian months, and on the true solar year, but is incomplete.

106. قصاید عرفي *The Qassydahs of Ŭrfy.* Bad Shekestah writing, worm-eaten, but well bound in strong leather covers.

L. 9·9 in., br. 5·9 in., th. 0·4 in. This poet is well known. This MS. has numerous marginal notes, but there is no date to show when it was written.

107. قصايد عرفي *The Qassydahs of Ŭrfy.* Writing better than that of the preceding number, contents the same. This MS. was made A.H. 1206. L. 9·3 in., br. 5·6 in., th. 0·3 in. As is usually the case with MSS., some differences between this and the preceding volume might be found which could not be discovered in a cursory inspection.

108. قصهٔ سنجان *Qissah-i Sanján, i.e.* the story of Sanján. Distinct writing, a little damaged by worms; bound only in a paper-wrapper. L. 5·7 in., br. 5 in., th. 0·2 in. This little poem describes the adventures of the first Zoroastrian exiles from Persia; it is well known. The language here used does not contain a single Arabic word, and is rather old-fashioned. There is no date.

109. قصايد و ديوان محتشم *Qassydahs and Dywán of Muhtashum.* Writing distinct, paper thin, bad, worm-eaten, and in some places injured by damp. Every page enclosed in a frame of two red and one blue line. L. 8·2 in., br. 5·8 in., th 0·4 in. As usual, the poet's name occurs in the last distich of every ode. The verses are tolerably pleasing, and mostly amatory. The last 6 pages are written more negligently by a later hand; they have no frames, nor is there any date.

110. قران السعدين *Conjunction of the two happy planets.* The writing is tolerably good, but the paper is thin, worm-eaten, and loose in the covers, which are good, of leather. L. 8·4 in., br. 4·8 in., th. 0·3 in. The author of this poem is Amyr Khosru, who is tolerably well known, although his verses are mediocre, and so is this poem, which is a medley of love and war. No date.

111. قصهٔ شمع و پروانهٔ *Story of the lamp and the moth.* Tolerably good writing, somewhat injured by worms. L. 9 in., br. 5 in., th. 0·3 in. This Persian poem, which is in Hindostáni known by the name of Padmawaty, was composed by Ğáfel Khán. Birth of Padma; she grows up and attains puberty; her parrot flies away and is taken by a birdcatcher to Chittoor, where Ruttun Syn buys it, and obtains information from its conversation. Ruttun Syn becomes a Jogy, and dwells in the temple of Singaladipa, where he meets the mistress of his heart,

but again gets separated; the parrot conveys the tidings of his desolation to Padma and brings a consoling reply from her, &c., till the lovers become united. No date.

112. قصهٔ دستور و جوهر *Story of Prince Dastúr and of the Fairy Jowhar.* Hindostáni MS. Distinct writing, very little damaged by worms; good hard binding, of leather. L. 8·5 in., br. 7 in., th. 0·1 in. Praises of Muhammad, of the four friends. Prayers. Hopeless state of this mean world. Beginning of the story of Dastúr and his sight of the lamp of beauty, Jowhar, and their falling in love with each other. Jowhar is thrown into prison by her own father. The embarrassment of Dastúr on discerning the beauty of Jowhar. The departure of Dastúr and the pleasures of his journey. The fairies carry the prince off to Hajastah, who imprisons him. Dastúr escapes from his confinement and proceeds towards the town of Myná, is again deprived of his liberty, but escapes and continues his journey. The fairies inform the father of Jowhar about Dastúr, and he comes back to fight, and at last conquers the army of the fairies but pardons them. Dastúr escapes from prison and again starts towards the city of Myná. Marriage of the prince and of Jowhar, who start to meet the father of Dastúr and are kindly received by him. The book concludes with a prayer. This MS. was copied in Bombay A.H. 1259.

113. قصايد خاقاني *Qassydahs of Kháqány.* Tolerably good writing, and the numberless glosses and words written to facilitate the understanding of these odes would be extremely useful to persons who are not yet well grounded in Persian. In some portions of the book, worms have committed sad depredations. Binding good, of hard leather. L. 11·7 in., br. 7·2 in., th. 0·9 in. This is a celebrated and well-known author. Of the odes but few are amatory; they are generally on serious subjects, such as the abandonment of the world, piety. He appears to have possessed a lively perception of the beauties of nature, because he often sings of the pleasures of spring, and describes the morn and the sunrise. Nevertheless there is a great variety of subjects treated, and there is also an ode which may be called topographical, since it describes all the stations in a pilgrimage to Mekkah. There is no date.

114. كليات خاقاني *Complete works of Kháqány.* Distinct and rather minute writing, with small marginal notes here and there; very slightly damaged by worms; well bound in hard leather covers. L. 10·3 in., br. 6·2 in., th. 0·9 in. This volume

is larger in bulk than the previous one, but the contents are nearly the same; here many pieces of a shorter kind occur which are not in No. 113, *e.g.* those towards the end, and the numerous quatrains which terminate the book. No date.

115. قصهٔ نل دمن *The story of Neldaman.* Distinct writing, but the lines slanting in a fantastic manner; each page enclosed in a frame; injured by worms; binding, good leather. L. 6·1 in., br. 3·4 in., th. 0·8 in. This well-known poem was written by Faydzy, the court poet of the Emperor Akber, who bestowed upon him the title of "the king of poets."

116. قصهٔ نل دمن *The story of Neldaman.* Distinct writing, each page enclosed in a frame, divided into 2 columns, and writing running nearly all round the page; more injured by worms than No. 115. L. 9 in., br. 4·9 in., th. 0·15. This is merely another copy of the preceding number. There is no date.

117. قصیدهٔ آفاق والنفس *Various pieces of poetry.* Distinct writing, not injured by worms; well bound in hard leather. L. 8·2 in., br. 6 in., th. 0·2 in. This is not one continuous poem, but a collection of verses on different subjects, *e.g.* the principles of the Ssofys, the author's distress on leaving his country, the knowledge of God, and various other religious and secular subjects. This was written A.H. 1248. After this comes a prose treatise interspersed with verses, and its contents are a mixture of religion and philosophy; then come again amatory pieces, and the MS. terminates with a number of quatrains on various subjects.

118. قصهٔ مهر و ماه *The story of Mehr and Mah* [sun and moon]. Not very negligent writing, somewhat worm-eaten, and loose in the covers, which are good. L. 9 in., br. 5·2 in., th. 0·3 in. This appears to be an amatory poem, and to retail the vicissitudes of two lovers from beginning to end. There is no date.

119. قصه کاوس وافساد و وصف مارکویس هستنکس گورنر جنرل تصنیف ملا فیروز و تاریخ اکبری قلمي و نسخه تقویم الرمل و ذخیرة العطار *The story of Káwus and Efsád; an account of the Marquis of Hastings, Governor-General, written by Mullá Fyruz; Tarykh Akbery; a calendar according to geomancy; and the apothecary's vade-mecum.* Writing of various kinds, somewhat worm-eaten; binding good, of hard leather. L. 7·55 in., br. 5·6 in., th. 0·2 in. The first portion is entirely in verses, and contains

the narrative of the two Mobeds mentioned in the title, who came from Erán to India, and first visited a Parsee of Nosaree called Mangsháh B. Changah, who consulted them on various matters; they also paid a visit to Surat, and do not entertain a favourable idea about the religious knowledge of Indian Zoroastrians. There is no date, but this little treatise must have been composed several centuries ago, although this MS. is of a comparatively recent date.—The eulogy of the Marquis of Hastings, Governor-General of India, is also rhymed, and consists of pp. 11.—The so-called Tarykh Akbery qalamy is again by another hand; it occupies pp. 13 and gives a brief account of Adam, Seth, Enoch, Mahalláyl, Methusaleh, Malak and Tarak, then comes down by a pretty sudden jump to Tymor the great conqueror, and to his descendant Akber, the Emperor of India. This might perhaps be called a genealogical account about Akber; it is moreover not an original work, but simply an extract abridged from the large Tarykh Akbery composed by order of the Emperor, where more complete information can be gained on the subject. This little compilation fills pp. 13.—The geomantic calendar consists of 14 tables, each of which occupies a page, assigning to each day of the month the things best to be done; therein also a few general indications are given, but no special rules for using this little almanac. No date.—The last piece is in Arabic, and appears to be intended for apothecaries already well acquainted with drugs and with their profession in general. Something, however, is said about the action of various medicines upon each other, their preservation, their properties when mixed, with two diagrams; the last 12 pages are tabular and chess-board fashion inscribed with medicines to show their proper arrangement for physicians and apothecaries. No date.

120. كليات ملا فيروز *The complete poems of Mullá Fyruz.* Careful writing, very slightly damaged by worms, nicely bound in hard leather covers. L. 11·8 in., br. 8·3 in., th. 1·2 in. These are the works of Firuz B. Mollá Káwus, by whose name this library is called. The only prose portion is the preface, wherein the author gives some account of himself and of the birth of Zoroaster. Then come various Qassydahs, generally praising, but some also blaming, certain individuals.—After that comes a poem of some length about the well-known controversy on the intercalary days of the Parsees; with some personal affairs, and descriptions of journeys to and from Erán, but especially to Kermán, the whole concluding with a long string

of questions and of as many replies amounting to 78 in number, all in verses.—The next is also a religious poem consisting of various paragraphs, among which is one narrating how the author was divinely admonished to renovate the versification of the Zertosht-namah.—The next piece is a vocabulary of the words occurring in the Desátyr; this has already been noticed before, as there are several MSS. of it.—Then come pp. 6 containing verses, one is a Ğazál, and the other two pieces are addressed to two friends.—The next treatise consists of arguments used by the author during the once famous but now defunct controversy about the intercalary days of the Parsees; this contains quotations from Muhammad Bauker, Abu Rayhán Al-bayrúny, &c. in support of the author's views. The last book contains fol. 88, and is an imitation of Faryd-uldyn Attár's Pandnámah, containing versified advice on various subjects and also a few moral stories. It is divided into two portions; the latter contains also a little eulogy of Zoroaster, and afterwards the praises of several virtues, such as truthfulness, humility, &c., and the blame of bad qualities, such as falsehood, pride, &c. There is no date.

121. گل رعنا در ذکر شعرا *The Gul-i Răná* (tender rose) *concerning the record of poets.* Distinct writing, but somewhat worm-eaten, and especially so towards the end of the book. Binding, good leather. L. 16·3 in., br. 8·1 in., th. 0·9 in. The author, Lachmy Narayan, whose poetical sobriquet is Shafyq Aurungá-bády, received orders, A.H. 1181, from his patron, to compose a work on the poets born in Hindostan, taking first the Moslems and then the idolaters; and the present book was the result. It is what people generally call a Tadhkerat-ulshără, or biographies of poets. The arrangement is alphabetical, and a very short alphabet is assigned to the uncircumcised Hindus after the Muhammadan part. Specimens of the verses of every poet are given, but they are all in Persian. On the last page this book is called *Manáqub Shără;* the date is contained in the words نامهٔ مکرم

122. گل رعنا جلد اوّل *Gul-i-Răná, vol.* 1. Distinct writing, somewhat worm-eaten; well bound in hard leather. L. 9·9 in., br. 5·8 in., th. 1·7 in. This is another copy of No. 121, and, as its title implies, is not complete. The last letter here treated is ظ, and the first name in it is *Qádzy Tzahyr-al-dyn,* then come 5 pages and the MS. breaks off abruptly in the middle of a sentence. On comparing Nos. 121 and 122, I found them iden-

tical in every respect, with the already noticed difference that the former is complete and contains almost double the matter of 122. As the poets of India who wrote in Persian are mostly obscure, it was not considered necessary to give a list of them.

123. كليات اعظم *Complete poems of Aătzem.* Writing by several hands, some portions enclosed in frames of red lines; binding of strong leather. L. 7·2 in., br. 4·6 in., th. 1·1 in. The first part is a kind of Dywán, containing the author's name in the last distich of every ode; then come quatrains and Qassydahs mixed up. After a new Bismillah there is a collection of little poems in praise of various kings, philosophers, and saints, and a variety of other subjects. Then come a few paltry chronological notices.—Then come *Nassáyh, i.e.* admonitions which appear to be an imitation of the well-known Pand námah of Faryd-ul-dyn and are of about the same size.—The next is a collection of verses for purposes of prosody and scansion, in various metres, with the feet marked in an abbreviated form in vermilion; this may be of some use to students.—The last tract consists of rules for reciting the Qorán properly and is called *Qáry, i.e.* the reader. It is of no great use. No date.

124. كليات انوري *The complete works of Hakym Anwary.* Nice minute writing, but worm-eaten; well bound in leather; one cover torn off. L. 9·2 in., br. 5·8 in., th. 1·3 in. This is only a Dywán, but, contrary to usage, the last distich does not contain the author's name. The contents are amatory, excepting a few pieces only. The poetry is nice and not too laboured. This MS. was made A.H. 989. 1581

125. كليات كمال الدين اسمعيل *Complete poems of Kamál Al-dyn Esmăyl.* Writing tolerably good but much damaged by worms in some parts; well bound in hard leather covers. L. 6·9 in., br. 3·7 in., th. 1·6 in. This also is merely a Dywán; the latter portion of it is occupied by quatrains. The verses are of a pleasing kind. This MS. was made A.H. 1024.

126. كليات شيخ سعدي *Complete works of Sheykh Sădy.* Extremely careful and ornamental writing; the interlinear spaces of every line of the first pages filled in with gilding, and a fine ornament above every Bismillah; every page is enclosed in a frame, and some writing runs likewise around three sides of that. The covers, one of which is loose, are likewise a curiosity; both of them are most carefully and minutely painted by a skilful artist; and filled with flowers, among which a little bird, a bulbul pro-

bably, is sitting. L. 7·4 in., br. 4·6 in., th. 0·7 in. As there is no standard edition of this admirable classic author, and as all the so-called Kuliát of Sădy sold in the bázar are more or less mutilated, it will be worth while to record the contents of this MS., which is extremely carefully and beautifully written. The first portion is a preface of some length, embracing an account of the author, some of his correspondence, moral maxims and short tales. Gulistán. Persian Qassydahs. Kitáb Ttayyabát. Kitáb Budáyă, Kitáb Khoátym, Kitáb ğazalyát qadym. The last is the Kitáb Ssáhebayyah and quatrains with other pieces. Every admirer of Sădy will easily perceive that this MS. also does not contain his complete works; it was written A.H. 1220.

127. گلشن راز *The rose-grove of mystery.* Tolerably nice writing; somewhat worm-eaten well bound in hard leather covers. L. 10·4 in., br. 5·7 in., th. 0·15 in. This is a little poem in the Ssofy style, consisting of short pieces of all kinds, and of no great value. This MS. was made A.H. 1249.

128. نسخه اول لوايح دويم روضة العشاق سيم قصص الانبيا چهارم جنگ نامه مرتضوي پنجم تيمور نامه و ديگر عجوبات قصص و فن تصوف Tolerably good writing, slightly damaged by worms on the margins, and loose in the covers, which are of strong leather. L. 7·2 in., br. 4·6 in., th. 1·1 in. All the writings in this volume are more or less versified, and some are entirely so. The first piece consists of the Lawáyh, *i. e. Radiations* (of truth), the author of which is not named, but all his stories and couplets are impregnated with the religious sentiments of the Ssofys; he also quotes the *Gulshan-ráz* (q. v.). No date.—The next book is about four times as large as the Radiations, and is called the *Garden of Lovers;* in the beginning some display is made of a few quotations from the Qorán, but a more close inspection reveals this portion to be nothing but a collection of anecdotes, interspersed with couplets here and there, copied A.H. (1)122.—The *Stories about the Prophets* commence with a story about Moses, and contain a few anecdotes about Muhammad, Sheykh Khedzer, and a few others. No date.—The 4th, which is in the title called the *War-book,* is not such according to the text, which begins with an account of the creation of the world, and the formation of Adam from a handful of loam; then come various traditions about Muhammad, all in poetry, a chapter about Satan, his tempting Joseph and various other persons, the whole concluding with a few more traditions about various persons.—The 5th treatise, which is on the

label called *Tymúr-námah,* is only a little narrative of some events which took place in a part of Arabia, and in which Ăly, Muhammad, and other celebrities were actors. These verses, which are altogether of a legendary character, begin with an account about Háryth, the owner of an Arab castle named Behej, and he had three sons, &c. No date.—Then come various Hekayats.—After this comes something which may pass for a fragment of the *Tymúr-namáh,* since some account of that conqueror is actually given, as well as of his wars, all in poetry. Then come a few stories more; the last is on the purification of the heart, and the acquisition of piety according to the doctrines of the Ssofys. No date.

129. كرشاسپ نامه *The Karashasp Námah.* Distinct black writing, well bound in strong leather covers. L. 9·9 in., br. 5·7 in., th. 0·3 in. This is a romance in verse, and the action takes place during the reign of the tyrant Dzohák, and the hero of it is Karashasp. There is a preamble of some length. Then comes a conversation between Jamshyd and his daughter on the subject of wine-drinking, and she gives an explanation. King Jamshyd marries the daughter of the king of Kábul unknown to her father. Birth of Karashasp. Reply of Jamshyd to Dzohák the black-faced. Shah Jamshyd is cut in twain by order of Dzohák; here a gap of a page occurs. Shydasp becomes king, and wages war against the king of Kábul. Description of this war. Dzohák arrives in the town of Závul, and Karashasp there hears of a terrible dragon, and meets Dzohák, who dissuades him from fighting it, but Karashasp slays the monster and sends the news to Dzohák. Bahu rebels. Karashasp goes to India, and Dzohák sends a letter to Ashratt in order to invite Karashasp to fight Bahu. Ashratt advises Karashasp how to behave. Karashasp being in the service of Mahráj Sháh slays four lions. Karashasp fights Bahu four times successively and successfully; at last Bahu is caught by Zanky and brought to Mahráj Sháh. Karashasp conquers Pur Bahu and takes the city of Sarandyp, whereon Pur Bahu flees to Zanzibar. Karashasp meets a Brahman and holds a discussion with him; after that he goes to Zanzibar and fights the Zankys. Questions addressed by Karashasp to the Brahman, and the replies of the latter. On the creation of the world. Questions of various kinds put by Karashasp to the old hermit, and the answers of the latter. Description of the island Malláh, and of the island Ssadáhad, where the narrative breaks off abruptly, after giving only four verses on the latter island. No date.

130. كن ساكر در زبان پنجابي *The Kun Ságer in the Punjáby language.* Tolerably distinct writing, but considerably injured by worms on the margins; binding good, of hard leather. L. 9·5 in., br. 5·6 in., th. 0·1 in.; pp. 90. The author of this book is Sheykh Ttáher. This is a kind of Dywán consisting of short pieces generally, and many of which are only quatrains. This copy was made A.H. 1109.

131. لوايح ملا جامي و چهل كلمه علي و نصاب الصبيان و منشات وغيره Various kinds of writing; binding, hard leather. L. 7·6 in., br. 4·9 in., th. 0·3 in. The first portions are the *Luwáyh, i.e.* Radiations of Mollá Jámy, not to be confounded with those under No. 128, which are by some unknown author, although the object of both is the same, *i.e.* the advancement of piety among Ssofys according to their own doctrines; the present treatise consists only of pp. 40, whilst the other is perhaps five times as large; this is, however, superior to it in every respect. This was copied A.H. 1060.—The next tract is most beautifully and caligraphically written, every page being in a frame of azure and burnished gold with several subdivisions within the pages. These are the *Forty Maxims* of Ăly in Arabic, each of which is followed by a paraphrase in Persian, in smaller letters. Written A.H. 959. Over the Bismillah there is a very carefully done ornament in gold, blue, and green.—The *Nessáb-al-ssibyán* is a poetical Arabic and Persian vocabulary for children; as it was printed A.D. 1819 it would not have been mentioned here, but for the reason that is bound up with MSS.—A letter written by the Ulemmas of Ma-wará-al-nahr to those of Mashhad with the reply, and other epistles, mostly worm-eaten and dirty. No date.

132. ليلي و مجنون هاتفي Distinct writing, damaged by worms, some pages loose; binding good, in hard leather covers. L. 9·5 in., br. 5·6 in., th. 0·4 in. This is the *Layla and Majnún of Hátefy.* The loves of these two persons have been versified by more than twelve Persian poets. This book is well known, and has been published by Sir W. Jones in print at Calcutta as long ago as the last century. This MS. was written during the 17th year of the reign of Muhammad Sháh at Burhanpúr by Dulput Rám, the son of Gunput Rám Bhoráh Náger, an inhabitant of Ahmedábád.

133. كتاب لوايح *Book of radiations.* Distinct writing, margins injured by worms, loose; binding, hard leather. L. 8·8 in., br. 6 in., th. 0·1 in. These are the radiations which emanate

from the tablets of mystery of those spirits who have attained the degree of ecstatic felicity among the Ssofys, and have been embodied in this little book partly in verse and partly in prose, by the celebrated Mollá Jámy. Another copy of the *Lawáyh* was registered under 131. This MS. was terminated in the beginning of the blessed month Ramadzan A.H. 1069.

134. مطلعة انوار *The rising of the luminaries.* Distinct writing; the margins are slightly injured by worms; binding, good hard leather. L. 8·7 in., br. 6·2 in., th. 0·4 in. The author's name does not appear anywhere. He begins his work with several prayers, and adds the praises of Muhammad. After addressing some more eulogies to several of his own contemporaries, the author gives his collection of rhymed tales, which he has divided into 20 Maqálahs on the tenets of the Ssofys, afterwards exemplified in the tale or tales appended to each Maqálah. This MS. was written A.H. 1243.

135. مجموعة ابيات فارسي *Collection of Persian verses.* Elegant writing, every page enclosed in a frame of burnished gold, and divided into two columns; margins damaged in some parts by worms, and colour of paper altered by damp; binding strong, of hard leather. L. 6·7 in., br. 3·6 in., th. 0·7 in. If the specimens from various poets, some of which are not larger than one or two distichs, some longer, and some occupy many pages, were more judiciously selected, this might be called an Anthology of Persian poets, but it appears the compiler inserted these pieces entirely at random; and pieces of the same poet are scattered about. There are pieces from every classic poet, and also from inferior ones; the collector inserted also a few distichs of his own composition with the pious addition "May God pardon him!" There is no date.

136. مجموعه نظم و نثر عربي و فارسي *Arabic and Persian collection of poetry and prose.* Nice writing, every page enclosed in a frame of golden lines; the writer and collector appears to have been the same as of No. 135, because the two MSS. are the same in every respect except in the contents. L. 6·7 in., br. 3·4 in., th. 0·9 in. The first half of this MS. is Persian, and the second Arabic. Extracts from various approved works in both languages fill the volume. Thus we have a little from the Akhlaq-i-Jellály, from Khajah Nassyr-al-dyn Ttúsy, and from some other prose writers; the poetry is headed by a new Bismillah headed with a painted ornament, and belongs to Ab-ul-

fath Bosty, Ábu Nússr Fáryáby, Ebráhym Alkhowáss, Mollá Muhammad Shyryn Moğraby, &c. The Arabic portion is more of a religious character, and begins with instructions how to walk on the road to piety according to the Ssofy fashion. Then come some maxims from Sheykh Ssadr-al-dyn Qunawy, extract from the Ăráys, comments on some verses of the Qurán, and the rest of the book is filled with a variety of extracts all of which are of a religious tendency. No date.

137. مختار نامه و غيره هشت نسخه *The Mukhtár Námah and other poems, 8 works.* Very distinct black writing, according to the perpendicular style of the Arabs; every page divided into two columns and borders around which the verses run. Somewhat damaged by moisture and by worms; rather loose in the covers, which are of hard leather. L. 9·5 in., br. 6·7 in., th. 1·1 in. The author of the *Select Book* was Sheykh Faryd al-millet wa al-dyn Ăttár, and the whole contents of it are in the religious style of the Ssofys:—On monotheism, isolation, threnodies, divine love, &c., 50 chapters. The next is the روشناي نامه *i.e. Book of illumination,* describing the Universal intellect, the Universal soul, the four elements, the firmament, man, inherent and accidental qualities, &c. The next is the جام جم *i.e.* the *Goblet of Jamshyd;* then comes the مصباح الهداية or *Lamp of guidance;* then the مصباح الارواح *i. e. Lamp of Souls;* then the گنج روات *Treasure of narratives;* then the ثمرت الفوايد *i.e. The fruit of advantages;* then the شفاء القلوب *i.e. Health of hearts;* then the مشاهد *i.e. Testimonies;* and, lastly, some detached pieces. The first book is the largest, but all are in the same style: they are highly esteemed and well known to scholars. This MS. is rather old; date torn out.

138. مثنوي معنوي *The Methnawy of Jellal-al-dyn Rúmy.* Excellent writing on strong paper; not injured by worms, every page divided into four columns and framed in by two red and one blue line; very good and strong binding of hard leather. L. 12·5 in., br. 8·1 in., th. 1 inch. This classic poet is very popular, and this work is to be had lithographed in every part of India. Sir W. Jones compared Jellal-al-dyn Rúmy to Chaucer and Shakespere, and thought that the Methnawy was the most wonderful book ever written; he also gave a most beautiful versified paraphrase of the introduction to the Methnawy. There is no date.

139. شرح مثنوي معنوي *Commentary to the Methnawy.* Very legible writing, on two kinds of paper; very slightly injured on the margins by worms; well bound in hard leather covers. L. 10·6 in., br. 6·4 in., th. 0·4 in. The name of the commentator does not appear, as there is no preface, and seven leaves are wanting from the beginning; the difficult verses and locutions of all the six Dufturs of the Methnawy are however explained. There is no date. Many copies of the Methnawy have a commentary attached round the margins as a Háshyah, and are sold to buyers with or without the commentary in the bazár. Separate commentaries like this one are less common.

140. شرح مثنوي معنوي *Commentary to Methnawy.* Distinct writing, badly worm-eaten in some parts, well bound in hard leather covers. L. 8·2 in., br. 4·8 in., th. 1·2 in. This is analogous to No. 139, but is quite complete, and the commentator's name is Muhammad Redzá. There is no date.

141. جلد پنجم مثنوي *Fifth volume of the Methnawy.* Beautiful black writing, with all the headings in vermilion, every page divided into two columns and surrounded by a frame of burnished gold. Well bound in hard leather, but one cover is torn off. The margins are worm-eaten in several places. L. 6·9 in., br. 3·9 in., th. 0·5 in. After the Bismillah there is an address to Shah Hesám al-dyn and the last article of the MS. is :—Ayáz acknowledges his guilt in this mediation and begs pardon for it, &c. There is no date.

142. مثنوي مرات حسن در هندي *Methnawy Merát Husn in Hindostáni.* Distinct writing, slightly damaged on the margins by worms, and the pages are loose in the covers, which are of hard leather. L. 6.9 in., br. 4 in., th. 0·1 in. This little *Methnawy* is altogether, and begins with, a story of burning and melting love. He sees the cypress of the river-bank and remembers the stature of that sweetly-walking friend. He writes a letter to his beloved and describes the anguish of his passion. Conclusion of the narratives of this liver-burning love. Story of the Qádzy and the thief, and a few other pieces. The Urdu is very elegant, and fully one-half of the words here used are Persian or Arabic. There is no date.

143. مجمع الصنايع *Collection of artifices* (used in poetical composition). Distinct writing on bad paper, damaged by worms and loose in the covers, which are of hard leather. L. 8·2 in., br.

4·6 in., th. 0·7 in. The author of this treatise was Netzám al-dyn B. Ahmed, who composed it A.H. 1060. He begins with definitions of the various kinds of prose and poetical composition, gives a chapter on the figures used, with reference to the words; one with reference to the meanings; and the last is on poetical plagiarisms, with an appendix on the technical terms used. Throughout the book there are examples from classic authors. No date.

144. مخزن اسرار *Treasury of secrets.* Distinct writing, every page divided into two columns, somewhat damaged by worms in the margins, and loose in the covers, which are of strong leather. L. 7·3 in., br. 3·9 in., th. 0·05 in. The contents of this book consist of many little poems treating on various subjects, *e.g.* monotheism, praises of Muhammad, his ascension; praises of various kings; on tyranny, justice, and various tales; no secrets whatever are revealed. This MS. was made A.H. 552, or perhaps A.H. 750.

145. مثنوي معنوي *Methnawy of Jellál-al-dyn Rúmy.* Distinct writing, somewhat damaged by worms on the lower margins; bound strongly in hard covers of leather. L. 10·5 in., br. 6·3 in., th. 1·4 in. This copy is complete; it has marginal notes, and a table of contents before each of the six Dufturs. This MS. was written A.H. 1065. (See No. 138.)

146. مثنوي معنوي *The Methnawy of Jellál-al-dyn Rúmy.* Nice small writing, very slightly damaged by worms in the margin; the paper is a little discoloured by moisture in some parts; binding good, of hard leather. L. 9·6 in., br. 6 in., th. 1·1 in. This copy is also complete: every page is divided into four columns and surrounded by a frame; the headings are all in vermilion; it appears to be rather old, but there is no date.

147. در علم معمّا *On the knowledge of Moămá.* Tolerably good writing, somewhat damaged by worms, well bound in hard leather covers. L. 8·8 in., br. 5·7 in., th. 0·8 in. The author of this work, who does not mention his own name, acknowledges that he has used the book Mulláná Hasayn Nyshápúry had written on this subject. There are several definitions given of the expression *moămá*, but all show that it is the science of unravelling the signification of certain words. Here the pieces quoted and explained are mostly poetical, and therefore the MS. is inserted in this section; whereas the *muămyát*,

which treats also on the signification of enigmatic words by Ssofys, has been registered under VIII. 75, because the first portion of it consists of an explanation of the attributes assigned to the Almighty. This treatise occupies nearly the half of the volume, and the remainder is occupied by an account about poets, poetry, and poetical books. First of all, the praises of the Emperor Akber, the great patron of learning, are sounded; then comes a kind of bibliographical dictionary with the names in red vermilion, and this not having been continued throughout, the blanks thus left here and there are rather inconvenient. The subjects of these little biographical notices were officers of state now forgotten, but those who were also poets have specimens of their verses attached. The name of the book cannot be ascertained, nor the date.

148. نگارستان ملا معين الدن جوني بر وزن گلستان شيخ سعدي *The Negaristán* (Picture-gallery) *of Mollá Moăyn al-dyn Júny, according to the fashion of the Gulistán of Sheykh Sădy.* Distinct writing, somewhat damaged by worms; strongly bound in hard leather covers. L. 10·5 in., br. 6·3 in. The subject and arrangements are those of the author's great prototype, whose classic terseness of diction and true wit have not yet found an equal, and never will, in Persian literature. As the MS. breaks off abruptly in the middle of a sentence, no date can be assigned to it.

149. هفت پيكر *Heft Pyker.* Very nice black writing, each page divided into two columns, and a margin filled with writing, all enclosed by gold lines; a little worm-eaten; well bound in hard leather. L. 7 in., br. 3·9 in., th. 0·35 in. Sold in the bazár lithographed. This copy has no date.

150. هفت پيكر *Heft Pyker.* Distinct writing, divided into two columns, and also running round three sides of the margin; pages loose in the covers, which are of hard leather. L. 9·5 in., br. 5·5 in., th. 0·5 in. This MS. was made A.H. 1085, and is exactly the same as No. 149.

151. يوسف و زليخا فردوسي طوسي *Yusuf and Zuleykhá*, by Firdowsy Ttusy. Distinct writing on bad paper, each page divided into two columns and enclosed by a frame of red lines; somewhat loosely bound in strong leather covers. L. 11·4 in., br. 7·5 in., th. 0·4 in. This MS. was made A.H. 1226.

152. يوسف و زليخا من كلام هروي *Yusuf and Zuleykhá* by Haruwy. Nice writing on good paper, very little marked by worms; well bound in hard leather covers; pp. 398. L. 7·9 in., br. 5 in., th. 0·6 in. No date.

153. يوسف و زليخا *Yusuf and Zuleykhá.* Distinct writing, but discoloured by moisture and injured by worms; every page divided into two columns and surrounded by a frame of two red and one blue line; strongly bound in leather covers. L. 7·5 in., br. 3·7 in., th. 0·5 in. This copy was made A.H. 1171, and the author was J́amy.

154. يوسف و زليخا در هندى *Yusuf and Zuleykhá* in Hindostani. Good writing but damaged by worms; well bound in hard leather covers. L. 8·9 in., br. 5·1 in., th. 0·25 in. This copy was written A.H. 1247, and also lithographed during the same year after it. It is translated from Persian.

155. يوسف و زليخا در تركي *Yusuf and Zuleykhá* in Turkish. Distinct writing, greatly damaged by worms; a few pages loose in the binding, which is of hard leather. L. 6·4 in., br. 5·1 in., th. 0·2 in. There is no date. The author's name was Myr Ebn Yamyn.

VIII.

RELIGIOUS WORKS.

I. روايت فارسي Collected by Dastúr Daráb Hormuzdyar, 2 vols. Both volumes are strongly bound in leather and in good condition.

Vol. I. 12 in. l., 9 in. br., 1·5 in. thick without the covers. Writing very fine, black, with all the headings in red ink. Total number of leaves 264; the latter portion is damaged by worms, and the writing is somewhat injured; the volume is complete.

The first portion consists of 68 leaves and half a page, is entirely poetical, with four columns on each page, and is called كتاب جاماسبي *Kitáb Jámaspy.* The headings of this portion are :—A profession of monotheism. On the worship of God. On the truth of the miracles of the prophet Zerátusht Esfantimán. First prayers, for Shah Warjáwand and Awshydzr, &c. Second prayers, for the pardon of sins. Third prayers, for salvation. Fourth prayers, to his own Amshasfend Behram Yzad Fyruzgar. Fifth supplication, concerning the composition of this book. Reason for composing this book. Beginning of the narrative in which Gushtasp questions the Hakym Jámasp on various subjects, occupying 8 leaves. About Jamshyd who invented seven things in Páres by his own wisdom. Some moral rules to guide one's conduct in life: they are good. On youth and old age, and then the Kitáb Jámaspy terminates with a few pieces of advice and maxims.

The second portion is on licit and on illicit things. It begins fol. 29 verso and terminates on 41 verso, where the name of this treatise occurs as *Ssad-dar-nathar,* and it actually consists of one hundred short paragraphs in prose, as this title implies; all are short, but some contain Zand quotations to support the assertions made in them. This treatise is well known in Europe and was first translated by Hyde in his work *De Religione Veterum Persarum.*

The third portion is a little poem beginning on fol. 43 verso and ending on fol. 56 verso. It is the well-known *Arday Wyráf Námah,* and needs no further description.

The next portion consists of many short pieces, and begins with the Pázand, *i. e.* Pehlvi alphabet. Then comes an extract

from the Ravayat of Bahman Punjyah, with a short Zand text, after which a kind of register is given of various religious books which are now lost, *e.g.* the *Satood*, said to have consisted of 33 chapters; the *Hesht Manthrah*, of 22 ch.; the *Bağ*, 21 ch.; the *Duazdeh Hámáset*, of 32 ch.; the *Nader*, of 35 ch.; the *Bájam*, of 22 ch.; the *Ratashtáy*, of 50 ch.; the *Barash*, of 60 ch., of which only 12 ch. were found after the time of Alexander, and which was mostly historical and political. The *Kashksyrah*, of 60 ch., reduced to 15 after the desolation by Alexander: it treated on moral and physical science, &c. The *Wushtasp Shah*, of 60 ch., of which scarcely 10 were found after the conquest of Alexander; it treated on the religion of Zerátusht. The *Khasht*, of 22 ch., and so on for three pages, giving the names of the lost books with brief allusions to their contents. A short account from the Ravayat of Bahman Ponjyah on what occasions the *Yathá ahu vayryó* is to be recited; another from the Ravayat of Shahpúr Baruchy on the same subject; also from the Ravayat of Kámah Behrah and others, 2 or 3 pages. An abridged account of the meaning of *Ashym waho*, fol. 44 recto. On the binding of the *Kushty* by Kámdyn Sháhpúr, fol. 65 recto; and by others; then a poem on the same subject from fol. 66 recto, infra, till fol. 68 recto, supra. On the plaiting of the *Kushty* (*i.e.* sacred thread) from various Ravayats, with a few short Zand quotations.

A short poem beginning fol. 70 verso, in medio, and ending on fol. 71 verso infra. The title is: "The request of Zartusht to behold the spirit of Jamshyd, &c." Various religious questions and their solutions, *e.g.* how a Behdyn who has committed a fault may atone for it—a piece of poetry of no importance. Then comes a dissertation on the various kinds of *áj*, *e.g.* áj-heráynahva nah, áj awy rah manshany, áj haryzshan, áj durwayshanra, áj Kahanbár, &c., as far as fol. 75 verso. Repentance for sins and the various kinds of *áwym*, till fol. 80 recto, supra. Questions on various cases of defilement with dung, and the answers, till fol. 81 recto, supra. On veracity and mendacity, till fol. 82 incl. Question by Zartusht from Ormuzd about Mehr Derj, and the reply of God. The same question answered from the Ravayat of Sháhpúr Barujy, fol. 83 recto. About false oaths, fol. 83 verso.

The *Oath-book*, till fol. 87 verso, in medio, which any person suspected of having sworn falsely must be compelled to peruse that he may reveal the truth; this *Sougand-námah* terminates with a few verses to the praise of God.

Again many questions, with their solutions, on the most varied subjects, *e.g.* on lending, on contracts, selling, &c., and a short piece of poetry about thieves, fol. 89 recto.

The next portion from folio recto 90 till fol. rec. 104 consists of a collection of incantations and exorcisms, with a good deal of Zand writing, some of which is in red ink. The subjects are varied, *e.g.*: How to avoid loss in trade, loss of health; incantation to facilitate childbirth. Various amulets, to be written on an antelope-skin with saffron-ink, for certain purposes. Also formulas to exorcise devils.

From the Ravayat of *Kámdyn Shápúr*, prose fol. 104 verso, poetry fol. 105 recto, Dádár Ourmuzd sends three things to the earth. From the Ssad Dar Bun Dehesh. The spirit of Kereshasp appears to Zerátusht and makes various revelations; the same subject treated poetically, fol. 107 verso. From the *Ssad dar Nathar*, How to take proper care of fire, fol. recto 110; the same subject treated according to various Ravayats fol. 111, and poetically till fol. 112 verso, infra; various questions and answers on the same subject. Poetry "Question of Zartusht and answer of God about a person throwing *Nasá* on water or on fire," also "whether fire and water kill human beings, and the answer of God;" fol. recto 116. Questions and replies on *Nasu*, the defilement of waters, wells, fol. 125. Extract from the Kitáb-Menocheher in verses; first concerning what makes a soil bad, and secondly what makes it good; the same subject in verses—"Zartusht asks what soil is bad, and God replies:" fol. 126 verso; the subject terminates with a warning not to defile water. The construction of the Dukhmah (tower of silence), with a few Zand lines; and the question of Zartusht, with the reply of God, on the same subject, in verses according to the Ravayat of Bahman Punjyah, fol. 128 verso; the same subject continued; about the Nasa-sallár (corpse-bearer), the Sagdyd (exposure to the dog-look); the various days required; how the Nasa (corpse) is to be taken to the Dukhmah, &c., from various Ravayats, till fol. 147. Then the same subject on corpses continues with some Zand interspersed, and on fol. 150 a poetical extract from the Ardáy Weráf on defilements by corpses is given. On fol. 151 the statement occurs that "the soul of a deceased person roams about in this world during three days after death." What is to be done with a child between the age of one day and seven years when it dies, and the reply, fol. 160.

Extract from the Kitáb Ardáy Weráf composed by Zartusht Behrám (folio verso 162) on the treatment of a corpse; and the same subject according to the Ravayats.

The proper age for the betrothal and marriage of girls, folio 164 verso; same subject till folio 166.—Five kinds of wives described.—Dowries.—Remarriage of widows. Impotency.—Various questions and their solutions on analogous subjects till folio 171.

Some incantations, pieces in prose and poetry on various emergencies arising in sexual relations, pregnancy, menstruation, abortion, &c., till folio 189 verso.

The next portion about defilements and the Barashnumgáh from folio 191 till 198. An extract in verses from the Kitáb Ardáy Weráf composed by Dastúr Nushyrván Murzbán.—About various animals, command of God to Zartusht to preserve the porcupine. About sheep.—About wearing silk and eating honey, folio 202.—On the eating of fruits, drinking wine, folio 203.—The killing of serpents and other noxious animals. Eating of carrion. Some questions from the letters of Surat, with their solutions, till folio 208.—Mention of the propitious and of the evil stars. Remedies against various ailments, till 210. On thanksgivings to God, folio 210.—Five things required to keep, for attaining a high station. Duties of Behdyns, folio 213.—Various sins according to Zartusht Behrám, folio 216. List of 30 sins, ibid. verso.—If a man commits Markarzán (a mortal sin) he is to be slain; the various kinds (18) enumerated, folio 219. Same subject till folio 221.—Extracts from the *Ssad dar* and various Ravayats on ablutions. Poetical piece about Tahumorth, till folio 229.—From the Ravayat (tradition) of Kámah Behrah, what prayers are to be required at each Gáh (season of the day), with answers, folio 229 verso.—Reciting of the *Afringán Rafitan* with two pages of Zand writing till folio 228 vso. Reciting of the *Sarush Afringán*, folio 229.—About the *Gáh Hávun*, folio 230. *Atesh Nyáysh*, folio 231.—*Ardysuz Nyáysh*, 233.—*Yatha Ahu Váyryó*, &c., 234, as far as folio 238. Then comes the *Mah Nyáysh*; the sign of the Zodiac for each month, in verses, 239.—About the reciting of the *Ourmuzd Yasht*, folio 239 vso., interspersed with Zand in red ink.—What is to be read at the time the Afringán begins, folio 242—folio 252. Description of the *Afryn Gahanbár* repast; the *Afryn* of the six *Gahanbárs*, till folio 258.—Prayer of Behram and Rájávund; of Hoshydár, of Behrám, and of Rájávund. A prayer to be recited once daily; daily praise to be recited at

the Gáh Hávun after the *Nyáysh Khorshyd;* another after the *Nyáysh* and the *Yasht.* Prayer for the health of the Behdyns, folio 262.—The marriage ceremony (folio 262 vso.) and prayer, till the end of the vol., folio 264.

The second vol. is 12 in. long, 10·5 in. broad, and 1·5 in. thick, and is in all other respects like the first, the numeration of which it continues, beginning with folio 265 and ending on folio 520. Also the subject with which the first volume terminates, *i.e.* the Afringán, is here continued according to the *Ssad-dari Bun-dehesh;* then follows a poetical extract from the 94th chapter, on the Gahanbár with various headings, the last being on the manner in which Nushyrván had celebrated these festivals, till folio 671. The Gahanbár continued according to various Ravayats, with several pages of Zand quotations.—On the gathering of the *Barsom,* with the manner of operating; the pounding in the mortar (folio 282) of the *Hóm.* Everything is to be done under the direction of the Dastúrs; verses on the same subject, folio 292 vso.—Extract from the Ssad Dar of Pashutan Wajy, on the life and death of human beings, folio 294.—About the day Astád and the month Aspandármand (folio 299), and the numbers of *Ashym* to be recited. The manner how the Herbads of Hindostan bake the *Darún;* extract from the Kitáb Khashnúman, folio 302.—To tie a new *Barsom,* folio 304.—On the various months and days.—Gáh Hávun, folio 308. Ardruz, &c.—*Waj Ardibehesht,* folio 310.—Darún of the seven Amshaspands, ibid. vso.—Reciting of the *Thowám Atrym* before the fire, fol. 313, and other analogous subjects with copious Zand citations, till fol. 330.—Titles of the Amshaspands, ibid. vso., with Zand citations. On fol. 337 there is a very distinct ground-plan of the *Barashnúmgáh* drawn out in red-ink lines; after this follows the description of the ceremonies connected with this kind of purification. On folio 340 another plan of the same kind occurs with 10 compartments of a smaller size, whilst the preceding one contained three only; on fol. 341 recto, however, a *Barashnúm* garden occurs which is like that of folio 337 nearly; and the last diagram of such a garden occurs folio 341 vso. From the tradition of Bahman Punjyah "Question of Zartosht about performing the Barashnúm ceremony, and the reply of God," fol. 347 vso. Same subject continued.—Making of the Darun (cakes), fol. 351. The positions of the sun, moon, and of the operator in the preparation of the cakes, with reference to the four cardinal points, are represented in diagrams on fol. 351 vso.

and 352 recto. *Yashtan* fol. 359, 360. *Kursy Zartusht* [some account of the person and family of Zoroaster], with various questions on religious subjects and their solutions. A short system of astronomy with diagrams on fol. 368 recto, vso., and fol. 369 vso., chiefly with reference to religion, and the good and evil influences of stars. This ends on fol. 383 and is very interesting.

The next portion is the Kitáb Mynokhirad (or book of divine wisdom), which is very curious in a religious sense, till fol. 376. It is known in Europe.—Various questions and their solutions.—Names of the ten devils which reside in the bodies of human beings, *i.e.* pride, neediness, greed, envy, laziness, anger, lasciviousness, sleep, ingratitude, and defamation; these are described; and rules for moral behaviour given from various Ravayats, fol. 380. From the Kitáb Avesta, fol. 381.—From the book *Ŭlemmáy Esllám*; this extract consists of very fine moral maxims worth translating, till fol. 385; another extract from the same book begins here; it is a controversy between some Mobeds and Ŭlemmas, in which the former gain their point, till fol. 387 verso, when again another extract from the same book is headed with red ink and ends on fol. 391; a little work of this kind is well known to Dr. Spiegel and other Zandists, but it seems to be shorter than the three extracts contained in this volume; also the Mynokhirad is now printed and translated by E. W. West.

The book *Wahman Yasht*. This is a long conversation between Zartosht and Ourmuzd from fol. 391 till fol. 397. The writer, Rustum Ben Esfandyár, states that he transliterated the book from the Avesta characters into Persian ones.

Ahkám Jámásp. This is said to be translated from the Pehlvi language, and the Hakym Jámásp informs Keshtasp on various subjects; it begins fol. 397 and ends fol. 409.—The story of the Dastúr Khost Paryán and Akhod the sorcerer from fol. 409 till fol. 416. Story of Mazdak from fol. 416 vso. till fol. 424.—An account of Nushyrván, from the Ravayat of Kámah Behrah, from fol. 424 vso. till fol. 430.—Story of the Dastúr from fol. 430 till fol. 433. Story of the royal prince of Erán and of Ŏmar Ebn Alkhettáb versified, from fol. 433 vso. to fol. 440 vso. Conversation between Washtasp Sháh and the philosopher Jámásp, from fol. 441 till fol. 443. Conversation between Kajastah-Abalesh and a Mobed in the presence of the Commander of the Faithful, Mámún, and others; begins on fol. 443 vso.; about

Darúns, &c., till fol. 446 vso.—Letter brought by Behdyn Bahman Suraty, from Kermán, fol. 449, to which is appended a poetical and historical account of the ancient condition of Persia; the letter was written A. H. 1036 [A.D. 1626] by Farydún Ben Murzbán and by Rustom Ebn Dastúr, Nushyrván E. Murzbán Destúr, and the whole terminates on fol. 452 vso. Then follows a letter written from Turkábád in Persia to the Mobeds of Hindostán, with a piece of poetry, followed by the names of various Persian Mobeds and Destúrs, terminating on fol. 454.

The book of the description of the Amshaspands begins fol. 455 vso., and ends fol. 468 vso.; it is poetical and treats also of various other subjects, all of which, however, are marked with red ink.—The peculiarity of each day for doing, or for not doing, certain things, from fol. 468 till 470.—The serpent-book, describing the consequences of seeing a serpent on any day, till fol. 471, scarcely longer than one page.—Historical accounts in verses begin on fol. 471 vso., with the story of Sulttán Mahmúd the Gaznavyde, Afrasyáb, moral maxims, tales, &c., and end on fol. 496; after that come various religious questions asked by Ashu-Zartusht and answered by Ourmuzd, and also other things; on fol. 503 vso. there is a letter brought from Erán by Neriman Haushang Baruji, about whom the statement occurs on fol. 506 recto that he was not acquainted with the Persian language and could not be understood, but that after remaining one year in Yazd he was able to give some information on various observances by the Parsees of India. This subject ends on fol. 510 recto, then follow three blank leaves. From fol. 514 till 520 recto, where the book terminates, the space is occupied by all sorts of short subjects, beginning with the names of fabulous nations first mentioned by Ctesias, and after him by Hindu and Muhammadan writers, *e.g.* one-eyed, three-eyed, fox-eared, elephant-eared, one-footed, limber-legged, &c., as far as ten kinds of monstrosities; this however is merely a list like the ten attributes (Deh-ák) of Púrasp; fol. 519 is left blank, but the vso. of it and the next, *i.e.* last page of the volume, contains explanations of various prayers, *i.e.* of *Ashym Ho, Farvárány, Yatha Ahu Vayryo*, &c.

2. روایت *i.e.* traditions collected by Kayám-Aldyn Khanbáyty. Bound in leather, good distinct writing but not elegant; Indian paper; headings in pale red ink; not paged; slightly injured by worms. There is no date to show either

when this MS. was compiled or copied; dimensions—L. 10·2 in., br. 7·2 in., th. 1 in. The book commences with an Avesta text written in Persian characters in red ink, which it explains in the Persian language; thus the phrases *Ashum wa hu wahashtam, asty ashtá asty ástá*, &c., are gradually explained, and this prayer may perhaps be considered to be the preface. After that, various little treatises occur, each of which is headed by the usual formula, *Benam Yazed Bakhshayndah*, &c. Then follows a list of the lost sacred books nearly as in vol. I. of the work described above, *i.e.* the Satud Yasht, Satud Kard, Wahasht Manthra, Bağ, &c., but with greater brevity; the whole list consists of 21 books, whilst according to the previous work it amounted only to 18; this occupies 13 leaves; then come questions by Zartusht about the month Farvardyn; then comes something from the Ŭlemmáy Esllám, the signs of the zodiac, the planets; Deh-ák; a description of the seasons of the year ending with fol. 22. Something about the creation of the world, the planets; the various names of Ourmuzd, and various religious duties described, till fol. 38. Enthronement of Nushyrván, account of the Farrah Namah written by Yunán Datúr for Nushyrván the Just; this occupies 11 leaves. Explanation of *Washum Ho, Farvárány*, &c. in Persian verses, same as at the end of vol. II. of the work before this.—The Ardáy Weráf-namah, the author of which was transported to the next world in his sleep, &c., as is well known. Then 46 leaves are occupied by a religious treatise mostly about licit and illicit things. Then comes a little poem about the consequences which the sight of a snake will bring on; this is also shorter than in the work reviewed before this. The *Ssad dar* (hundred doors) occupies 36 leaves, and is all in verses, each *dar* having a red-ink heading.—*Ahkám Jámásp* translated from the Pehlvi language; this Kitáb Jámáspy consists of nine leaves nearly.—Treatise on purifications from blood, pus, carrion, &c., and a few other subjects, 12 leaves.—Questions and their solutions on subjects analogous to the preceding.—The contents of this volume appear in a great measure to have been taken from the large work in two volumes reviewed before it.

3. كتاب مينو خرد *The book of divine wisdom.* L. 7·7 in., br. 8 in., th. 0·3 in. Bound in leather, slightly damaged by worms. The writing is very fine and may be considered a specimen of caligraphy. The writer intended very likely to give an interlinear translation in modern Persian of the whole book, but it appears he considered it unnecessary and therefore left blanks

here and there. Nothing shows when and where this copy of the *Meno Kherad* was made, and as it is a well-known book it needs no description.

4. كتاب مولود زرتشت Portions of this MS. are older than others; there are no traces of insects; leaves have been supplied with new margins, and the book is bound in leather. L. 8 in., br. 4·7 in., th. 0·4 in. without the covers. This book is entirely in verses, and, as it is well known, needs no description. This biography of Zoroaster has also been used as a source by European authors.

5. پرسش پاسخ و هفتاد و هشت Bound in leather but the leaves are quite loose; l. 9 in., br. 5·8 in., th. 0·2 in. This book was finished on the day Khordád, Amshaspand Abán in the old month 1142, agreeing with the 25th Moharram 1182.—This little work is written in a very small but distinct and elegant hand; it begins with the praise of God and thanks to the spirit of Zarátusht Esfantemán, the promulgator of the best religion, then follow compliments to the Dastúrs, Mobeds, Herbeds, and Behdyns of Surat and Broach, but especially to Dastúr Dáráb, &c. The *Masáyl-dyny* or religious questions of the Indian Mobeds amount to 78, as the title implies, and all of them are followed by their proper solutions.

6. دين كرد فارسي يعني و زركرد ديني L. 8·3 in., br. 6·5 in., th. 0·5 in. This MS. was copied by Dastúr Rustum Gushtasp, A.H. 1156. The writing is elegant. The first portion of the book is occupied by questions and their solutions; then follows an etymological explanation on the meaning of every month in the year. How to find the general and the special new-year's day; on the *Joshan* Abángah, Tyr, Tashtar, Maharkán, &c. About the qualities of gold, wine, &c., which terminates the first part of this MS., *i.e.* the *Dyn Kerd* as stated by the copyist, who placed also the year A.H. 1156 at the bottom of the page. Then follow various injunctions, partly non-religious, *i.e.* to get up each morning before sunrise; there are also explanations on various subjects, *i.e.* the name of the 21st Nosk of the Avesta, origin of the Mazdyasnah religion, account of a few Amshaspands, how to read the Ourmuzd Yasht, &c., how to eat bread. The names of the lost books contained in the 21st Nosk of the Avesta in their proper order as follows:—Satutyr, Satudgerd, Warasht Manthra, Bağást, &c., as far as the Hadukht, which is the 21st and last book. Then comes the instruction about the celebra-

tion of each Gahanbár. Explanation of the Fuluk, *i.e.* celestial spheres ; of the 5 Gáh (*i.e.* seasons of the day). *Sougand námah*, oath-book, with instructions how a person is to dress, &c. to make his oath solemn and impressive ; also the proper formula. Story, or rather moral anecdotes, concerning Nushyrván and Barzachumehr. The Zand Pazand Aurmuzd Yasht with Persian explanation and also other prayers.—Explanation of a period of 12,000 years, and history of the Kayanian kings.—Notice of celebrated sages, *i. e.* Pythagoras, Jamásp, Hippocrates, Plato, &c. Anecdote about Jamshyd.—The Zand and Pazand of the Khorshyd Nyáysh terminates the MS.

7. دین کرد منظومه *Versified Dyn Kard.* Bound in leather but loose ; very beautiful black writing with red headings ; good glazed paper ; not a single mark of an insect. L. 8·2 in., br. 6 in., th. 0·4 in. ; not paged. This book was composed by Mulla Feruz, the founder of this whole library ; this copy was made in the year of Yazdajard 1161. This is a poem, as the title also implies, and begins with an invocation to the Almighty. Praises of the prophet Zartosht, his ascension.—Account of the author's journey to Erán ; notice of the difference of one month in the calculation of the new-year's day which originated in the ports of India. Return to Surat and settling down in Bombay. Reason for composing this book ; then come seventy-eight questions with their solutions, which occupy fully two-thirds of this MS. ; they are all of a religious character, and the last two pages are occupied by an epilogue.

8. قصه اخذ جادو و کوشت پریان با هژده نسخه دیگر *Story of the sorcerer Akhdh and of Kushtparyán, with eighteen other tales.* L. 9·8 in., br. 5·3 in., th. 2·5 in. Bound in a strong leather cover, which has however given way. The various portions of this MS. are paged separately, and are in various kinds of hand-writing, all very distinct and legible. The story of the sorcerer Akhdh, who disputes with the Mobed Kushtparyán, occupies only eleven leaves and a page, is written in old Pársy, but has an interlinear translation in modern Persian throughout ; this is also the case with the next piece, the *Jamásp Námah*, which is about double the size of the preceding. The next is again a *Jamásp Námah* of another kind, entirely in modern Persian. Here the paging gets confused. The *Resálah Kajastah Abalesh* consists of five leaves. The *Khullassat-dyn* (Compendium of the religion), by Dastúr Dáráb Ben Dastupálen, consists of 29 leaves. The *Menokhirad*, with interlinear interpretation in

modern Persian : this occupies 81 leaves; then comes another *Menokhirad* consisting only of 10 leaves in modern Persian, and bearing as the date of its completion 1166 Yazdajárdy as the year, and the day Anyrán of the month Mehr, by the hand of Hormusji, son of Hakym Aydtty, for his own use. The seven things made by Jamshyd in Páres, 3 pages. *Jámasp Námah*, 20 leaves; bearing the date that all the three Jámasp Námah were completed on the day Arshashang in the month Adhar, and the Yazdajardy Shahanshahy year 1166. The *Vahman Yasht*, 18 leaves, modern Persian.

Horoscope of Zeratusht the prophet, fol. 243. The *Bun Dehesh* in Pázand with interlinear modern Persian translation, consisting of 50 leaves. About 20 leaves of various little subjects, the first being an *account of the creation of man*. After 8 blank leaves comes a new tract on Nushyrván ascending the throne, his receiving the Farrah Námah from the Dastúr Yunan; this piece consists of ten leaves, and appears to be the same account of Nushyrván's reign as already noticed in No. 1 above. Then come *incantations* with a circular diagram on fol. 349, and another of the same kind on fol. 356 recto. List of 10 monstrous nations, of 10 devils residing in the human body; dimensions of the world, signs of the zodiac and planets. Five blank leaves. *Description of the* 33 *Amshaspands* translated from Zand, 50 leaves. *Story of Shah Jamjam* in verses, five leaves. *Miracles of the Dastúrs*; of this the first heading is an account of Sulttán Mahmúd Sabaktagyn, 8 leaves in all. On fol. 434 there is a circular diagram representing the position of the Keshwars. Then comes a tradition in the Guzerathi language, which consists of 29 leaves and terminates the MS.

9. انجيل عربي *The Evangel in Arabic.* Strongly bound in leather covers, not quite uninjured, and in beautiful writing. L. 13 in., br. 8·3 in., th. 0·7 in. The whole consists of 1033 folios. There is nothing to show when or by whom this MS. was made; the water-mark of the paper shows a two-headed eagle and some European capital letters which are not distinct enough. It appears to have been copied from a printed book.

10. انجيل فارسي *The Evangel in Persian.* Bound in hard leather covers. L. 8·5 in., br. 6·1 in., th. 0·5 in. without the covers. Total number of leaves 112. This MS. goes as far as the commencement of the Gospel of Luke, where it breaks off suddenly; the verses are not numbered, and in this particular it

agrees with No. 9, but it has no titles for the chapters, which are all in red ink in No. 9. This MS. was written in the Bombay Presidency, to judge from the style of writing and the European paper here current, whilst No. 9 was probably written by some Arab Christian.

11. در اثبات توحيد وغير ٧ رساله از ان جمله مكاشفات شاهي است

The demonstration of monotheism, with seven other tracts, among which is also the Mukashját Shahy. This MS. is in good condition, and written by various hands. Covers hard leather. L. 8·6 in., br. 4·7 in., th. 1·2 in. Here monotheism and polytheism are discussed without alluding to the religious books of any sect, by the author, Ahmad E. Muhammad. The objections are removed, the existence of the Deity established, its attributes explained.—The next tract is a selection from the معدن اسرار *Mine of Secrets*, and from some other writings. It defines the soul of man, and explains the saying of Muhammad that people have the shape of God. Metempsychosis. Qualities of man, before and now. The elements. On heaven and earth and difference of opinion. The return of the souls after separation. State of the soul after its separation from the body. Torment of the grave. This tract was completed 17 Rabĭ anterior A.H. 1139. This tract begins with the refutation of those atheists who, like some Hindus, assert that the tree comes from the seed, and the seed from the tree, and that therefore no necessity for a creator exists; then comes the refutation of those who insist on the concatenation of all things; rebuke of the Ssofys, &c.; and the remainder is devoted to the demonstration of monotheism; this whole tract consists of seventeen leaves. The next is marked *third chapter*, on the natural body; change of fire into air, and *vice versâ*; change of air into water, and *vice versâ*. On smoke, on clouds, shooting-stars, lightning, winds, rainbows, halo, and an epilogue in questions and answers about animals, plants, and minerals; this tract consists of 36 leaves. The next tract is on the existence and attributes of the Deity; arguments from reason, but also from the Qurán; these are the *Mukáshufát* or revelations alluded to in the title, and occupy 160 leaves. The next tract in this MS. was composed by Abd-ul-Malek E. Abd-ul-Ğufúr Allanssáry on the same subject as the preceding one, and occupies 39 pages. The last tract was composed A.H. 829, but does not concern itself with the matters treated of before; it is historical, and treats also about Firdousy, whose vituperation of Sulttán Mahmúd Ğazavy is inserted; it consists of 37 leaves.

12. انتخاب الزّواجر ورساله دیگر *Selection from the Zawwajer, and another tract.* Leather cover hard, loose; greatly damaged by worms. L. 7·8 in., br. 5·2 in., th. 0·5 in. The first portion of this MS. is written in a very beautiful hand, with a frame round each page consisting of two red and one blue line. This is a catalogue of sins, each of which is described thus:—Idolatry, anger, ill-will against Moslems, pride, worldly boasting, &c.; these sins are two hundred and seventy-eight in number; and the last three pages define the qualities which constitute a Believer.—The next tract is much inferior in writing and even in paper; it is a tale, adorned with a red line here and there, taken from the Arabic Qurán; this last MS. was finished 15 Jomády anterior A.H. 1228.

13. اسماء الله و احادیث *The names of God, and traditions.* A MS. consisting of nine leaves, in soft leather covers. L. 7 in., br. 4·2 in., th. 0·05 in. An explanation in a few words of about 30 attributes of the Deity, such as mercy, holiness, &c., terminating with a few religious lessons, the Arabic words of which are always put in red ink, and also the Persian *Ján-men,* My soul, prefixed to each of them.

14. احوال پیغمبر حضرت محمد *Concerning the affairs of the prophet Muhammad.* Small tract, soft leather covers, not paged. L. 6·5 in., br. 4·4 in., th. 0·1 in. Every page of this MS. is enclosed in a frame of treble lines. It is intended to edify believers, and the admonitions that follow after the traits of character of the prophet or of some of his followers always begin with the words *ay-ăzyz,* O my dear fellow! This MS. was written A.H. 1137 on the 10th of Rabĭ posterior.

15. ادعیه بخط میرزا احمد نیریزی و نصایح بخط یاقوت *Prayers* in the handwriting of Myrza Ahmad Nayryzy, and *Admonitions* in the handwriting of Yaqut. Hard covers of wood, with fine flowers painted in oil-colours, both inside and out. L. 9 in., br. 5·7 in., th. 0·4 in. This is a most elegant Arabic MS. The headpiece is beautifully painted in water-colours; every page has an elaborate frame consisting of several lines and various colours; moreover, in the first part of this MS. the lines have curious gilded spaces between them. The text is entirely Arabic, and the first part from the Qurán, and only a few times the Persian words "Then recite this" occur. The prayers are for various occasions and days, but the first of all is the Surah Ya Syn, which it is customary to read to persons who are in the agony of death; there are also daily prayers, either taken wholly from

the Qorán or pieced together from various parts of it. The page where the interlinear gilding ends terminates with the words "This was written by the sinful worshipper Ahmed Alnayryzy—may God pardon him!—A.H. 1120 in the metropolis of Essfahán." The next part, which contains prayers for the days of the week, is much inferior to what precedes, in writing and in adornment. The next part is again more elegant; the top is nicely painted with minute flowers of various colours on a golden ground with red border; each page is framed, and between the writing there are gilded lines. The beginning is a profession of monotheism, and after that follow praises of Muhammad, Ăly, Fattimah, &c., with the addition "Say this," or "Say this thrice," or "Say this seven times." The last piece consists of the well-known admonitions of Ăly to his son Husayn, in beautiful writing, without other ornamentation except a frame of several lines round each page, and golden flowers here and there to serve as stops. The whole MS. has all the diacritical points and vowel-marks; and as long as there are broad blank borders around the writing they will serve as they now do for the depredations of worms, but the MS. itself, which is old and unpalatable to them, will remain safe. The last part was written A.H. 780 by Yaqút.

16. براهين ساباطيه در ردّ عقايد نصارى *The arguments of Sábátt to refute the Christian religion.* Good hard leather covers, excellent writing. This MS. was written by Kumán Singh Khátry Sháhjehánábády, A. H. 1238. L. 8·6 in., br. 6·4 in., th. 0·6 in. Sábátt, who was a learned Arab, made a profession of Christianity in Calcutta, but again recanted, and wrote the present treatise A.H. 1229 in Arabic, of which this MS. is the Persian translation, but the translator does not divulge his own name till at the end of the book.—The statement occurs that Christians believe in the Old and in the New Testament, and that the profession of their religion consists in the Creed, the Lord's Prayer, and the 39 Articles. A table of the names of the writers of the O. and N. Testament is given; then a refutation of the fundamental principles of Christianity as laid down in the Creed is attempted. Then the 39 Articles of the Church of England are taken up one by one and discussed. Then the author takes up various texts of Scripture, chiefly to refute the divinity of Christ, and then the first argument terminates. The 2nd argument is intended to establish that Muhammad was a prophet; the 3rd refutes the assertion that Muhammad worked no miracles, and therefore could be no prophet; the 4th is intended to refute the allegation that the advent

of a true prophet must be foretold, and the well-known Qoran text "They wish to extinguish the light of God with their mouths," &c., is considered quite sufficient. Nevertheless in John he is stated to be pointed out as the *Comforter*, and in the Acts of the Apostles, where it is said that "God will soon raise up a prophet like myself from among your brothers," &c. Further in Matthew and in Isaiah, Muhammad is called "He is my servant whom I have chosen, and my beloved with whom I am well pleased; I shall send my spirit down upon him," &c. In the parable of the sower, Muhammad is pointed out as the sower. After quoting texts in favour of Muhammad, those usually applied to Christ are also asserted to point to Muhammad, *e.g.* "The stone whom the builders rejected was made the corner-stone." All the texts of Scripture have red lines over them, and this notice gives an idea of what the book contains.

The last 12 pages of this MS. are translated from the Arabic of Myr Ăly Allukhnory, and not of Sábátt; they treat briefly on the duties of the Muhammadan religion, but Myr Ăly divulges his name as the translator of Sábátt's book in an Arabic statement, in which he asserts that he undertook the work in order to keep off those who are trying to lead the people astray like Eblys, and because the world is now tempted by infidelity and roguery.

It is necessary to remark that the above is an extremely abridged translation, as the Persian writer had omitted all the matter he deemed extraneous or superfluous, and that its contents are less than one-half of the Arabic text of the براهين ساباطيه typographed in Calcutta A.H. 1229 and consisting of 228 pp.

17. شرح باب حادي عشر *Explanation of the eleventh chapter.* In leather, L. 7·8 in., br. 3·5 in. th. 0·3 in. The author of this book had abridged the *Messbâh Almujtahhad* of Jăfer Ttúsy, and the *Jâmă Ebádát*, and had divided his composition into ten chapters, to which however he afterwards added the eleventh, which likewise treats on various subjects of the Muhammadan religion, explanation of a few Qoránic texts on the justice of God, on prophetship, on modesty; about the Emáms. This MS. was written A.H. 1026, and to it is appended another short treatise of 14 pp. in Arabic on the *Principles* of religion, which the Muhammadans call اصول such as the doctrine of monotheism, justice, prophetship, Emámship, rewards and punishments in the next world, &c.

18. برهان العارفين *Burhăn alăárufyn.* Well bound in hard leather covers, damaged writing. L. 8·3 in., br. 5·5 in., th. 0·1 in.

Ch. I., creation of death. *Ch. II.*, account of death. *Ch. III.*, account of the soul. *Ch. IV.*, account of the members. *Ch. V.*, account of Satan. *Ch. VI.*, the separation of the soul from the body. *Ch. VII.*, misfortune. *Ch VIII.*, patience under calamities. *Ch. IX.*, the angel of death. *Ch. X.*, about Munkir and Nakyr. *Ch. XII.*, on noble authors. *Ch. XIII.*, on the soul. *Ch. XIV.*, on Asrafyl, &c. The whole consists of 17 chapters, and was extracted from the works of celebrated Ŭlemmas, from the Hadith, &c. This MS. was completed on the 20th Shăbán, but the copyist or author unaccountably omitted to put the numbers over the word "year."

19. تحفة العراقين *Tuhfat-ul Ĕraqyn.* Writing good, but somewhat dilapidated; leather covers. L. 7 in., br. 4·3 in., th. 0·2 in. Every page has a frame of red lines, and this is a little devotional book, consisting of 20 paragraphs in verses, the headings of which are in red ink, but now so pale that they can scarcely be read; this MS. appears to be very old but has no date.

20. تحفة العراقين خاقاني *Tuhfat-ul Ĕraqyn by Haqány Sherwany.* Good writing, same title as No. 19 but by another author. Good leather cover. L. 9 in., br. 5·2 in., th. 0·6 in. This MS. was completed on the 24th of the month Rabĭ anterior 1063. Here the prophet Khedzar is introduced as paying a visit to our poet Haqány, and there are several pieces about this prophet, who gives fine pieces of advice to Haqány; there are also praises to Muhammad, and the MS. would be good if it were not eaten out by worms in several places.

21. تحفة الاحرار و سبحة الابرار *The Tuhfat of the free, and the rosary of the righteous.* Well bound in hard leather covers, writing well preserved. L. 8·4 in., br. 4·9 in., th. 0·6 in. These two religious tracts occupy each one-half of the MS., but there is no date. The first tract is divided into 19 Moqálahs, and some smaller stories and paragraphs. The second likewise consists of prayers and of stories.

22. تاریخ بحرالدرر در احوال موسی *History of the sea of pearls about the affairs of Músa.* Bound in leather. L. 7·4 in., br. 4·6 in., th. 0·7 in. This is an account of Moses according to Mussulman tradition and the texts of the Qoran, some of which are quoted and translated into Persian. There are also some couplets of Persian verses scattered in the work here and there as an embellishment.

23. در توحيد وغيره حقايق *About monotheism and other principles.* Strongly bound in leather, writing legible but of various kinds and periods, and so is the paper. L. 8·5 in., br. 4·7 in., th. 0·2 in. Both the text and commentary are in Arabic, and of the former, of which not even the name is stated, very often only a few words are given with an &c. added to them; there is neither the name of the author, nor the date when the MS. was made. The work is strictly Muhammadan, but does not quote the Qorán except seldom.

24. مختصر تلخيص *Abridgment of the Talkhyss.* In good condition, distinct writing and very legible; it is wholly Arabic, and bound well in strong leather covers. L. 8 in., br. 5·8 in., th. 0·65 in. The author, Masŭd B. Ŏmar, surnamed Săd Alttafatazány, says in his preface that he had explained formerly the Talkhyss and had adorned it with various kinds of additions, and that he now abridged it at the request of numerous friends who wished to see it elucidated more fully.—The work is entirely of a religious character and full of quotations from the Qorán. The text of the Talkhyss always appears with a line drawn over it, and then the explanation follows. The latter portion of the book is in another hand. The explanations are also of a grammatical kind, in which various technical terms occur, and the manner is also scholastic, *e.g.* "Distinction of resemblance according to strength and according to debility is the excess with reference to the mention and omission of the arguments, &c." Written A.H. 1081.

25. مختصر شرح تلخيص *Abridgment of the commentary of the Talkhyss.* Arabic MS.; the leather covers are torn off on both sides, but the binding is compact. L. 8·2 in., br. 5 in., th. 0·7 in. The text of this MS. is exactly the same with No. 24, but is greatly damaged by worms and is 68 years older, as the date of writing this is A.H. 1013.

26. تبصرة العوام در ذكر مذاهب مختلفه عموما و در عقايد اهل اسلام خصوصه *Review of various religions in general, but of the Muhammadan sects in particular.* Very slightly damaged by worms; binding hard leather, writing good, paper Indian. L. 10·3 in., br. 6·5 in.; 503 pages. The author's name does not appear, but at the end of the book the copyist, Ăbd-ul-Qáder, calls him Khajáh Nassyr-al-dyn Ttússy, and states that he composed also another wonderful book. This MS. was written in Bombay A.H. 1243; a remark on the margin, however, by another hand, denies the above statement in the following words:—Let it not remain

hidden that this book was composed by Sayyid Murtadza, surnamed Ălm ul-huda, and not by Khajáh Nassyr-ul-dyn Ttússy, who composed only a small tract at the end of this book. On the first page of the preface also, Ălm-ul-huda introduces himself as the author.

The table of contents of this work is as follows :—Ch. I. The tenets of philosophers and the like. Ch. II. The tenets of the Magi [Zoroastrians]. Ch. III. Tenets of the Jews and Christians. Ch. IV. Origin of sects in Esllám. Ch. V. The Khovárij [dissenters] and their belief. Ch. VI. The Motazellites [seceders] and their deeds. Ch. VII. The tenets of Jahym B. Ssafuwán and his followers. Ch. VIII. Tenets of the Marjiáns and their circumstances. Ch. IX. Tenets of the Najarians and their belief. Ch. X. Tenets of the Karamiah. Ch. XI. Tenets of the Mashabbahah and their belief. Ch. XII. Tanasakhians and their acts. Ch. XIII. Those of the Sonnah and Jumăăt and their tenets. Ch. XIV. Their 3rd and 4th division. Ch. XV. Tenets of Ebn Kelláb and his followers. Ch. XVI. Tenets and acts of the Ssofys. Ch. XVII. Concerning the words remembered of Qashyry and his sect. Ch. XVIII. What those of the Sonnah hold concerning the prophets. Ch. XIX. The second [great] division in Esllám, called Shyăah. Ch. XX. About distinguishing truth from falsehood. Ch. XXI. The Emámians and their belief. Ch. XXII. The story of Fadak. Ch. XXIII. Stories imputed [by the Sonnites to the Emámians] and their incorrectness. Ch. XXIV. Record of the crimes and obscenities of the Banu Omayyah. Ch. XXVI. Things which passed between the righteous and the unrighteous. Ch. XXVI. Record of some tenets of the Emámian sect blamed by the adherents of the Sonnah.—The contents of this MS. are analogous to Muhammad Shahrastany's religious and philosophical sects, edited by the late Cureton, M.A., F.R.S., &c. The last 17 pages are occupied by the small tract alluded to in the above-mentioned marginal note. The author of this tract is, as already stated, Khajáh Nassyr ul-dyn Ttússy; the title is merely *A wonderful Tract,* without any special name. It treats of the manner of leading a holy life according to the Muhammadan religion, and describes the way we are to serve God with our eyes, ears, tongue, &c., and how we are to keep all the members of our bodies from committing sin.—This tract also was copied by Ăbd-ul Qáder Ben Mulla Sheykh Ahmad Gyty, inhabitant of Bombay, on the 19th Dhulqădah A.H. 1243, corresponding to 3rd June A.D. 1828.

27. تذكرة الانبيا *Record of the prophets.* Very nicely bound, written, and preserved. Fine black writing, with all the headings in red ink. L. 9·5 in., br. 5·3 in., th. 0·9 in. Number of leaves 413. There is no mention of the date when this MS. was written or composed, nor of its author. Its contents are as follows:—Account of Adam, from folio 1—28. Account of the Fairies and the birth of Eblys, 29—31. Creation of Adam, 32—54. The story of Seth, 55, 56. Account of Edrys, 57, 58. About Noah, 59—68. About Hud, 69—72. About Sheddád, 73, 74. About Ssáleh, 75, 76. About Abraham, 77—100. Esmayl, 101—110. Lot, 111—116. Esmayl, 116. Isaac and Yaqoob, 117—120. Joseph, 121—165. The companions of Ohdod, 166. Shoăyb, 167, 168. Jonas, 169, 170. The companions of the cave, 184—192. Moses, 193—211. Connection of Shoăyb with the account of Moses, 221—245. About Ăwaj Ben Ănaq, 246—259. Harún, 260—262. Joshua Ben Nún, 263. Samuel, 264—267. David, 268—279. Solomon, 280—296. Zacharia, 297—299. Birth of the Lord Jesus, 300—316. Elias, 317—318. Georgios, 319—323. Simeon, 324, 325. Muhammad, the seal of the prophets, 326—383. Death of Muhammad, 384—388. The companions of the cave, 389—394. Loqmán 395—400. Account of the Khalifate of Ábu Beker, 401—403. Khalifate of Ŏmar, 404—407. Khalifate of Othmán, 408, 409. Khalifate of Ăly, 410, 411. Story of Ăbbás, 412, 413. It will be observed that, besides the affairs of prophets, those of several Khalifs are inserted. There are also a few quotations from the Qorán, and the first portion of the book is arranged in questions and answers.

28. تذكرة الاوليا ناقص الطرفين *Record of holy men* (some pages wanting at the commencement and at the end). Nicely bound in new leather covers, no marks of worms; writing good, headings red; no date. L. 7·9 in., br. 6·2 in., th. 0·5 in. The saints of whom an account is given in this book are as follows:—Jăfer Ssádeq, Awys Qarny, Hasan Bosry, Málek Dynar, Muhammad Wásă, Janyb Ăjamy, Ábu Hárem Makky, Ŏtbah Ben Alğullám; Rábăh the Aditess; Fadzyl Ăyádz, Ebrahym Adham, Bashyr Háfy, Dhu-Nún Missry, Báyzyd Bosttámy, Ăbdullah Ben Almobárek, Sofyán Thory, Saqbaq Balkhy, the Emám Ábu Hanyfah, the Emám Sháfayi, Emám Hanbal, Dáwud Ttáyi, Abu Soleymán Wáramny, Háreth My Suny, Muhammad Ben Samák, Muhammad Aslam Ahmad Ben Harb, Hátum Assum, Sohayl Abdullah, Mărúf Korhy, Sary Masqatty, Fatah Moussaly, Ahmad Jowáry, Ahmad Hadzruyah Abu Turáb Bakhshy, Karbahy Ben Moăádh

Shah Shujáă Kermány, Yusuf Ben Alhusayn, Ab-ulhafss, Hamdún Qassáb Massúr Ămár, Ahmad Ben Ăássum, Ăbdullah Husayn, Janyd Bağdády, Ŏmar Ben Ŏthmán Makky, Ábu Săyd Hejrán, Ab-ul-Hasan Shury, Abu Muhammad Ruym, Ebn Ăttá, Abu Ăbdullah Ben Aljelad, Ebárhym Ben Dawud, Yusuf Ben Asbátt, Ăbu Yaqúb Es-háq, Samnoon Muhabb, Abu Muhammad Martaqash, Abu Ăbdullah Fadzyl, Ab-ul-Hasyn Nosahy, Muhammad Ben Aly Alhakym, Abu Bekr Waráq, Kheyrán, Sheykh Ăly Esfahány, Abdullah Mobárek, Muhammad Ssaryr, Manssur Ssalláh.—All the accounts here given are stated without any proper Esnád or authorities, and generally prefaced with a simple *naqal ast*.

29. تذكرة الاوليا *Record of holy men.* Well bound in leather. L. 6·9 in., br. 5 in., th. 0·4 in. This is another MS. of No. 28, but superior to it in every respect. Every page is enclosed in a frame of blue and gold. The writing is beautifully black and distinct—it may be called elegant—and only the red headings have faded, as the colour with which they were written appears to have been of bad quality. Every page is gold-sprinkled. The age of this MS. is 305 years, as it was written A.H. 984.

30. تذكرة الايمه *Record of the Emáms.* Nicely bound in strong leather covers, writing very handsome, and free from all injuries by damp or worms. L. 9·5 in., br. 5·8 in., th. 1 in. The bulk of the MS. is filled with an account of Muhammad, but it treats also of some other matters, as will appear from the following view of its contents:—The birth of Muhammad, his prophetic mission; verses from the Turyt [Pentateuch] relating to him. Here a few short Surahs not existing in the Qorán are given, and the first of them is on the *two lights* [the text of which occurs also in the Dabestán].—The children of Muhammad, his horses, his Amyrs; the provinces under his government; his letter to Khosru Parvyz; statements of the Zoroastrians on this subject.—Sayings of the Faranghys of Portugal and of the Christians generally about the prediction of Muhammad's advent, according to their books.—Miracles of Muhammad. Idols of the Qoraysh. Religion of the Qoraysh. Foes of Muhammad when he became a prophet. Tomb of Muhammad, and events which took place after his death. Various sects. Description of ancient religions, *e.g.* of the Sabeans, Zandyqs, Nessaryans, Jacobites [and other Christian sects], Dehryans, Brahmans, Tanásahys [believers in metempsychosis], Majoos [Zoroastrians], Manicheans, philosophers; opinions of the astronomers

on the eternity of the world.—Some account of Lady Fattemah, the Venus and princess of women.—Abstemiousness of Muhammad in eating; the number of his children, his age.—Some account of Ăly, with a formidable list of books treating on his virtues.—The list of those who were slain at Ohod.—Various good qualities of Muhammad, his meekness, his retired life, his knowledge.—Various anecdotes about Muhammad.—On the Paracletes, *i.e.* Muhammad, his miracles, his being alluded to in 300 verses of the Qorán; names of the men who were his Amyrs; names of his wives, of his children, the countries subject to him.—Letters which passed between Ăly and Ăáyshah. Ăly's conversation with Zobayr.—About Ŏmmár Benyáser. Description of the sect of the Khovárej [dissenters], of the Ăjáredah, the Najdáyt, the Zăfranayyat, the Yazydayyat; about the Dzohákytes and the Wáqefites, the Banu Shahlyah, the Akhanayyah, the Shámrakhayyah.—Age of Muhammad, events after his death. Several Khalifs and the establishment of the Abasside dynasty; but only a little is said about each Khalif.—The Khalifate of Ăly, his 300 wives, his 15 children.—Abu Ăbdullah Alhusayn.—Other relatives, sons, &c. of Ăly.—The disaster of Kerbella, the army of the infidels, of Madayn and Bossrah.—Events after the battle of Kerbella.—Statements of the Majoos.—Emám Muhammad Báqer.—Statements of the Christians and others.—Jăfer Ssádaq.—The Jews and the Christians curse Ŏmar, and the Brahmans do so likewise.—Emám Redzá.—Jowád, Emám Ăly Naqy, Emám Hasan the second, and other descendants of Ăly.—About the Ssáheb-ul-zemán, *i.e.* the Mohdy and last Emám who is to come when the world is to be destroyed.—Shákmuty [Buddha Sakyamuny]. Statements of the Majoos and Guebres; the names of their sacred books; the various Gahanbár; opinions of the Jews about the Mohdy; of the Sunnites (a curse be on them!). It may here be observed that our author bestows a curse not only on the Sunnites in general, but also on the Khalifs Abu Bekr, Ŏmar, Ŏthmán, and even on Ăáysha, the mother of the faithful and wife of Muhammad. This account of Mohdy and of his coming is of considerable length and runs to the end of the book, which was written A.H. 1264.—After this comes an extract from the Rayadz-al-shuhdá or "Gardens of martyrs" as a kind of appendix. It is historical, and treats mostly about the descendants of Ăly and their misfortunes; it also bears the date A.H. 1264.

31. جلاء العيون *The gushing of springs.* Extremely fine, perpendicular writing, and every page enclosed in a yellow frame,

in excellent condition and strong leather binding. L. 7·8 in., br. 4·7 in., th. 0·8 in. This book overflows from beginning to end with the most ardent love for the descendants of Ăly, and is entirely in the Syăh style. It begins with the birth of the martyred, injured Emám Abu Ăbd-allah (upon whom be the benediction of God!) with some of the wonders and miracles he performed. The mechanical part, *i.e.* the writing, is very attractive by its beauty, but the whole book is extremely unmethodical and runs from beginning to end without a stop; but it would, no doubt, be very interesting to all who desire to become acquainted with the anecdotes and details and the tragic scenes that took place at Kerbellá. The MS. was finished on the 12th Shăban A.H. 1101.

32. كتاب حجت الهند *Kitáb Hejjet Al-Hind.* Writing very nice, but greatly damaged by worms, especially at the beginning and the end of the book. Leather binding. L. 10 in., br. 5·2 in., th. 0·3 in. The author, whose name is unfortunately eaten out by worms, states that he had composed various articles from time to time to refute the Hindu and to demonstrate the true (*i.e.* Muhammadan) religion, which he made up into a volume. The treatise was in questions and answers written in the Hinduwi language, and its title was *Nil Baghyna.* There is an account of the creation of the world, of the soul, with various dogmas, quotations from the Qorán, and even a few anecdotes illustrative of the subject. This MS. was written A.H. 1228.

33. در علم حروف *Concerning the knowledge of letters.* Arabic MS. Distinct black writing, damaged by worms, bound in hard leather covers. L. 7·6 in., br. 4·8 in., th. 0·5 in. This may be considered a religious book only in as much as it deals with transcendent matters; in fact it is mystic; in it not merely to all the letters of the alphabet, but also to the numbers, certain values are assigned, and the author says:—"Verily the letters are the treasury of God, they contain His knowledge, His command, His secret, His power, and they have figures in the words which cannot be understood, neither by the touch, nor by purity, nor by the intellect, nor by guessing, nor by arguments, nor by the senses, but by the grace of the Lord only," &c. Then various red letters are given to designate certain things (or perhaps rather to disguise their meaning); after this preliminary explanation the actual book commences, in which subjects the Ssofys usually treat upon are discussed. Or-

thodox Moslems would never read a book of this kind, although there is nothing which contradicts their tenets openly. This MS. was written A.H. 1191.

34. خویشتاب و زردست افشار و زنده رود *Khoyshtáb* (innate ardour), the *Zar dest efshár* (hand-churned gold), and the *Zendah rúd* (living river). Distinct black writing, slightly damaged by worms; hard leather covers. L. 8·3 in., br. 4·6 in., th. 0·3 in. These are three books treating chiefly on monotheism and kindred subjects. The volume has been lithographed in the 1212th year of Yazdajard at the expense of Sir Jamsetji Jeejeebhái, and has also been published in Guzerati.

35. خطبه شقیقه مع الشرح *The Khuttbah Shaqyqah with the commentary.* Good black writing, but in some parts all the diacritical points totally omitted. The leather binding is loose but hard. L 7 in., br. 4·7 in., th. 0·2 in. This is a Shiah book; the so-called *Khuttbah, i.e.* sermon, is in Arabic in red letters, one or several lines of which are given and then commented upon and expanded. After this comes a Persian tract of seven pages, which terminates the book, and gives directions in religious matters to intending pilgrims to Mekkah, how to perform all the ceremonies there. Neither of the two MSS. contained in this volume has a date; both appear to be tolerably, *i.e.* at least a century, old.

36. دساتیر اصفهان Original and first copy of the *Desátyr,* brought from Esfahán by Mulla Firúz. Careful writing, each page enclosed by a frame. The text is always overlined in red, and is given sentence by sentence with the Persian translation. Somewhat damaged by worms. Good strong binding of leather. L. 9·15 in., br. 5·5 in., th. 0·3 in. As this book has long ago been printed and translated, there is no need of saying anything about the contents. This MS. has no date.

37. دساتیر *Desátyr.* Another copy of No. 36. Distinct writing, good hard leather binding, not damaged by worms. L. 14·4 in., br. 8·6 in., th. 0·8 in. The peculiarity of this MS. is that it is not interlinear like No. 36, but the words are given in two columns, *i.e.* the text and the Persian translation as in a dictionary, then again a piece of interpretation follows alone, then the column-arrangement, then again a large piece of Persian, and so on to the end alternately. No date.

38. دساتیر و فرهنگ لغات *Desátyr* and dictionary of its words. Distinct black writing, on thin European paper, somewhat damaged by worms; text and interlinear translation as in No. 36, and after that a separate alphabetical dictionary, wherein the word is always in red ink, followed by a Persian explanation in black. L. 8·5 in., br. 6 in., th. 0·55 in. Covers of fine hard leather, quite new; no date.

39. دساتیر بخط ملا فیروز *Desátyr* in the handwriting of Mollá Firúz. Careful handwriting, in which the Bismillah of No. 36 is supplanted by the Zoroastrian formula, otherwise it is the same as that MS., but the text is always given in red ink, and after it the interpretation in black. No date at the end. Binding torn on one side. L. 6 in., br. 5 in., th. 0·45 in.

40. دبستان المذاهب بخط ملا فیروز *Dabestán-ul-medázheb*, in the handwriting of Mullá Fyrúz, very nice. Binding hard red leather, somewhat loose. This copy was made Anno Yazdajardi 1123, A.H. 1209. L. 9·5 in., br. 5·2 in., th. 1·1 in. This book was first typographed at Calcutta A.D. 1812, but has since been lithographed many times and is to be had in the bazár. It was translated into English by David Shea and Anthony Troyer and published by them in Paris A.D. 1843.

41. دبستان المذاهب *Dabestán-ul-medzáheb*. Another MS. of No. 40, in elegant handwriting, not injured in the least, but incomplete. Leather covers loose. L. 8·8 in., br. 4·3 in., th. 0·35 in. Instead of the Bismillah the Zoroastrian formula is prefixed, and therefore the copyist was very likely a Parsee.

42. یازده رساله وسي فصل *Eleven treatises and thirty chapters.* Very legible but ugly writing, and much damaged by worms. Binding of hard leather but loose. L. 9·6 in., br. 5·4 in., th. 0·4 in. The author of the first treatise, Sheykh Muhammad Fadzlullah, states that he named it *Tahfah-al-murselah ela Alnabi*, Gift sent to the Prophet. This is a little theological treatise on the unity, nature, and attributes of the Deity, interspersed with some Arabic authorities which are afterwards translated into Persian.—The next book is a kind of dictionary of terms used by Ssofys, as will appear from the following specimens:—بيت المقدس *holy house* is a metaphor of the heart which is pure from any other connections. بيت الحرام *the sacred house* means the heart of the perfect man. جذبة *attraction* is the approaching of God in consequence of the grace of God. جلال *glory* is a metaphor for the invisibility of God by human eyes. جمعية *assembly* expresses

the full efforts of the worshipper in his endeavours to join his Most High friend, &c.—The next seven pages, which begin with a new Bismillah, are analogous to the preceding tract; the subjects also are not arranged alphabetically: they appear to be an appendix to what has preceded, and they bear the appropriate name of *Technical expressions of the Ssofys*. Copied A.H. 1131.—The next is the *Resáláh der Assúl Fikh, i.e.* treatise on the principles of law. This would be an excellent guide for persons wishing to read larger works afterwards. The author is Muhammad Ály Sharf Jehány; he gives the sentences of the Qorán on which the legal decisions must be based, and also a few questions of cases, with their answers.—The next is a curious little tract occupying five pages, and called *woqufát*, stops. It points out all the passages of the Qorán which if read with a stop in them make the reader an infidel.—The *Resáláh Daqyqah*, or minute tract, considers the unity of God in six pages, with some explanations which appear silly. In some European languages a little tract is current called the "Heart-book," in which the evil passions of man are represented; here, however, in a diagram representing the figure of the breast of man, although some evil qualities are given, the majority are good, and the central part, the heart, is called the house of God.—The next tract consists of instructions how to read the Qorán with a proper pronunciation, and always to utter before commencing to read (even if the reading is to be short and to consist of only one or two verses) the verse "I fly for refuge to God from Satan driven away with stones." This tract was composed at Hyderabad A.H. 1180. The mechanism of the pronunciation of words and even of single letters is here pointed out with the proper accentuation.—The next book is the *Sherh Jâm-i Jehán numá, i.e.* Commentary to the World-showing Goblet. Writing in various hands, some negligent and worm-eaten. (The contents of this book are analogous to Nos. 7 and 8 in the section of philosophy, but not the same. Both the text and the commentary are in Persian; the former, however, is after a few pages not given wholly, but indicated only by a few words, and therefore, in order to read this commentary with advantage, it ought to be perused in connection with the text. This is a book on Natural Philosophy, in which an attempt is made to describe heaven, earth, and man, but making the commencement with the Creator of all. There are also a few diagrams, which, curiously enough, refer rather to the spiritual than to the physical world.—The next is the *Sáăát ayam allasbuă, i.e.* the hours of every day in the week for what they are good or bad according to astrology;

this occupies only pp. 5, and gives also the interpretation of the days and months which are lucky or unlucky.—The next is a tract of 13 pages entitled *Resáláh má lábed minhi min al Qurán*, *i.e.* treatise of what is required [for the proper mechanical reading] of the Qurán. After a brief preliminary, something is said concerning every letter of the alphabet, and whether a stop is allowable or not when pronouncing it; as well as about the tanwyn and the quiescent nún, and the alphabetical letters that constitute the initials of some Surahs.—Then comes the *Jazú Tarjumah Meshkát*, *i.e.* a portion of the translation of the Meshkát, a well-known religious and legal work of Tarmadhy, which terminates with the *Ketáb-al-Emán*, *i.e.* book of the faith, pp. 1½; total pp. 18.—The *Resáláh tajwyd*, *i.e.* manner of nicely reading the Qorán, in pp. 8, with rules on every letter and their intonation.—The last tract of this volume is by Khajáh Nassyr; it is on astrology, describing the planets, with their good and evil properties; it occupies pp. 23, and is entitled *Dar mărufat taqwym*, but contains nothing remarkable.

43. رساله سوانح *Resáláh Sowáneh.* Rather negligent writing at the beginning, but better afterwards, and a few pages are quite nice. Somewhat worm-eaten. Binding very good, of hard leather. L. 8·7 in., br. 4·9 in., th. 0·1 in. This little MS. contains the legends of the saints who lived during the time of Aurung-zyb, who amounted to about a dozen or so; it contains also a description of the city of Aurungábád, which he restored and looked upon with peculiar favour, and of the mausoleum of one of his Begums; it was composed during his lifetime but bears no date.

44. هواتف في سلوک العارف *Howátif fy Salúk al-ăáruf.* Arabic MS., very distinctly and minutely written. Not injured at all, but loose in the covers, which are of good hard leather. L. 6·4 in., br. 3·5 in., th. 0·3 in. This is a book more philosophical than religious, although each chapter begins with a quotation from the Qorán. It is full of speculations, *e.g.* the state of the soul when the body is asleep, the intellect of man, the passions, &c.; nevertheless the author speaks quite dogmatically. Each chapter is called a Hátef, *i.e.* herald, and they are as follows:—To keep vigils; not to trust in the present world; guidance to the road of comfort; trust in God; invitation to be content with one's fate; to be patient in calamity; direction to walk in the road of lively piety; invitation to prayer. This tract consists of pp. 36, and has no date.—The *Resáláh Alkowáshef*, Arabic Tract of Revealers, consists of seven chapters, each

of which is called a revealer. The contents are analogous to the preceding and occupy pp. 20. Thus :—Doubts and objections of some men until they deny the existence of hell and of paradise. Reply to these objections in the remaining six chapters.— The next four pages are headed by a new Bismillah, and treat on the immortality of the soul, which is demonstrated after refuting all the objections.—The next book in this volume is also Arabic and occupies pp. 74, and is called *Kushf al-ğuttá, i.e.* the lifting of the cover. This book has no headings whatever, as is often the case with others also, and it would be necessary to read through the whole of it in order to give an accurate account. A large infusion of Ssofy doctrines prevails, as in the preceding ones; here the first degree of wisdom is said to be the abandonment of the world, the second the obtaining of [supernatural revelations and] lights, and the third total absorption into the Deity; and on these three subjects the whole contents appear to turn. As this book was copied A.H. 887, it is now 403 years old, and one of the oldest MSS. in the library.— The last book in this volume is likewise in Arabic, and bears the title *Resáláh Al-muráshed;* all the preceding ones are in the same minute writing, but this is in another and larger hand. The chief topic here also is the return of the soul to God :—

> "They asked : What is the end?
> And were told : It is a return to the beginning!"

The chapters bear the titles of directors, *e. g.* On the soul, good and evil, the Barzah [Limbus] and consciousness after the separation from the body; on the resurrection, the last judgment, the lake [Kawther] and the mediation, the bridge [Sserátt] to hell, exit from it and entrance to paradise, immortality, monotheism, and final advice.—It may be observed that all the books contained in this volume are of great interest: inasmuch as they show how far Hindu philosophy and Ssofyism meet on many points, but especially on that of final absorption into the Deity; although the authors were shackled in many respects and wished to reconcile their system with Moslem orthodoxy, they are generally abused and despised as infidels in heart by the followers of it.

45. رسالهٔ اوّل نامعلوم وثاني درصرف *One unknown treatise, and another on conjugation.* The first is in a distinct and small, and the second treatise in a large, hand ; somewhat damaged by worms; binding hard leather. L. 7·3 in., br. 4·65 in. Although this Arabic MS. begins with a Bismillah, nothing is given by way of preface, and the red "his saying" which occurs in the

very first line, and afterwards on every page, as the prefix of a quotation, immediately reminds the reader that this is a commentary to some other work. It explains certain religious expressions in a very minute and tedious way, and gives various reasons why the letter B is the first in the expression Bismillah. The next tract is in Persian, and treats on the conjugations of Arabic verbs; it may be of some use to beginners, and was written A.H. 1129.

46. رساله مبدا و معاد *Treatise on the beginning and the return.* Distinct but not pleasant writing, in some parts fearfully cut up by worms; binding hard leather. L. 7 in., br. 3·9 in., th. 0·2 in. This is a treatise on Ssofy principles, divided into three chapters. *Ch. I.* Division of sciences in a general way into mundane and supra-mundane. *Ch. II.* On self-knowledge and the manner thereof. *Ch. III.* How to know the beginning and the end. Some of the usual mysticism of the Ssofys with a mixture of quotations from the Qorán constitutes the staple, as well as the queer idea, already elsewhere mentioned, that the soul of man has four feet like an animal. The Ĭlm-i yaqyn, *i.e.* science of certainty, is the highest of all. There is no date.

47. رسايل پادري مارتن *Letters of Padre Mártyn.* Careful writing by the hand of Mullá Firuz; greatly worm-eaten on the margins; well bound in strong leather covers. L. 6·6 in., br. 3·8 in., th. 0·2 in. The first letter is in Arabic and demonstrates that Muhammad was a true prophet; it was composed at the request of a certain Christian clergyman. To this there are three different replies in Persian, by the Rev. Henry Martyn, demonstrating the truth of the Christian religion. This MS. was finished A.H. 1231. As these controversies are in print in a work of some pretension in English, it would be superfluous to say anything more.

48. رسايل تصوف *Treatises on Ssofy doctrines.* Distinct writing; the margins are worm-eaten. Every page is enclosed by a frame of gilded and other lines. Binding hard leather, good. L. 7·7 in., br. 4·3 in., th. 0·35 in. The author of the first treatise, Emám Fakhr-al-dyn Al-Rázy, has divided it into a preface and ten chapters; the former treats on theoretical philosophy, and the contents of the latter are as follows:—*Ch. I.* Physiognomics. *Ch. II.* How to draw conclusions about a man's character from the country of his birth and habitation. *Ch. III.* When a man resembles a beast in one of his members, he will partake of the nature of that beast. *Ch. IV.* To

judge a man from his emotions, such as anger, joy, and fear. *Ch. V.* Character of a man according to nationality, *e.g.* Greek, Turk, Hindu, Slavonian, &c. *Ch. VI.* Proof that in all animals the male is stronger than the female. *Ch. VII.* If an individual possesses a quality portending either good or bad, he is not to be judged from that alone. *Ch. VIII.* To conclude from the outer temperament what the inner man is. *Ch. IX.* How the complexion of the members of the body points to a man's character. *Ch. X.* Every limb marks some peculiarity in a man's character.—The second tract appears to be a translation from the Arabic, and the writer requests critics to rectify his errors, but does not mention his name. There are three kinds of degrees of intellect and the third is the highest, and there are as many degrees of illumination. A close union between man and the Deity is possible. The way to attain it. Before explaining any of these doctrines, a few Persian verses are always given and then commented upon. It would be difficult to give an outline of this treatise without reading through the whole of it. According to our author, involuntary adoration is paid to God by all living beings in the spontaneous act of breathing, wherein by inhalation and exhalation the word *Allah* is constantly pronounced. Also traditions and sayings of Muhammad and of celebrated divines are now and then quoted, and sometimes greatly strained, to give an air of authority to various Ssofy speculations. Even the practice of strutting the tongue against the palate and retaining the breath as long as possible so that the prayers may come from the heart alone, a practice which we know to be in vogue with Hindu Jogys, must be pursued on all occasions; and the words "O Lord, Thou art my object and I look for thy approbation" must be mentally repeated at all times, whilst walking, eating, &c. With a few more observations of this kind the tract ends.—The third tract is also of a religious character, but the author's name is not mentioned; he merely says that he composed it at the request of some friends. The contents are as follows:—On the existence of God, with the explanation of possible and of necessary existence. Relation of God to mankind, the evanescence of it in Him; His manifestation in the mirror of His existence on account of the exigencies of His existence. God is concealed in spite of His abundant manifestations, and distant in spite of His great nearness, and is not known on account of the want of intellect [in men]. In this tract also, as in the preceding one, verses, generally quatrains, are prefixed to the enunciation of various doctrines.—The fourth tract is a discussion of real and

of relative wrong and right, with a casuistical statement that certain matters considered sinful by men may perhaps not be such in the sight of God; it consists only of pp. 5 and bears the date 169, which perhaps means A.H. 1169.—The fifth, *i.e.* last portion of this volume consists of a number of letters, each headed by a Bismillah and addressed by Ăbdullah Quttb B. Mahy to various persons; these letters are generally replies, each of which fills at least one page, to many persons who wished to be enlightened on numerous points of Ssofy doctrines; they occupy pp. 60 and are of some interest. There is no date.

49. رشحات الفنون *Rashhát al-fanún.* Distinct writing, damaged on the margins by worms; well bound in hard leather. L. 9·5 in., br. 5·6 in., th. 1·2 in. The author's name is Amyn Al-Daby Khán B. Sayyid Ăbulmukárum, and, as will be seen from the following brief abstract, he has composed a book which consists mostly of religious subjects. On the science of interpreting the Qorán. On the knowledge of tradition. The articles of faith, about 60 or 70. Principles of Esllám and names of its sects. Explanation of technical terms called the roots, and of others called the branches, of the Law (Fiqh). Technical expressions of the Ssofys. Philosophy, logic, and their species. On the science of medicine. On practical wisdom. Science of grammar, of inflection, meaning, explanation, rhetorical figures. Science of history. Account of the prince of prophets. Tl is MS. may be considered to be a little encyclopædia of the subjects just enumerated, and was written A.H. 1265. Then come three more pages of no value by another hand.

50. روضة الشهدا *Roudzat-ul-shahdá, i.e.* the mausoleum of the martyrs. Distinct writing, not much damaged by worms, but the hard leather covers, which are good, have got loose. L. 9·9 in., br. 5·6 in., th. 1·15 in. This is one of the numerous Shiah books written to commemorate the disasters of the family of Ăly and of the battle of Kerbellá; they cannot be considered as biographies of many or of one man; there is no division of subjects and they all agree in their pell-mell and unsystematic treatment of the matter, which may be rather considered to be anecdotical than anything else. The book ends with the following verses:—

> O Creator of the world, I adjure thee by the soul of Husayn,
> By the heavy heart-grief of Husayn,
> To award the remuneration due to those martyrs,
> To those who have suffered affliction with Husayn.

This MS. was copied A.H. 1125.

51. زاد المسالک وتذکرات الشعرا *Zád almasálek* and *biographies of poets*. Writing tolerably negligent Shekestah, and greatly injured by worms throughout; binding soft leather, which was formerly adorned with ornamental large leaves of plants in the corners and centre; these are however quite shabby now. L. 9·4 in., br. 6·5 in., th. 0·2 in. The first part occupies only pp. 10; it was copied on bad paper A.H. 1227, and is of a religious character. It purports to be the provision for a pious traveller through the journey of life, and contains various directions for that purpose. The biographies of the poets occupy by far the largest portion of the MS., which was made A.H. 1229 and is in Hindostani; the poets are of inferior note, who lived in India about the time of Shah Ăálum.

52. زاد المسافرین *Provisions for travellers*. Rather nice writing, somewhat damaged by worms; well bound in hard leather covers. L. 8·4 in., br. 4·8 in., th. 0·2 in. Although the contents of this MS. are all in poetry, it was considered best to register it here, because the subjects are all religious or inculcating some virtue, *e.g.* to strive after a pious life, to love God, &c. This book is moreover religious in the Ssofy sense of the word, it describes the qualities of the *Sálek* [traveller, but figuratively pious man], gives directions for self-knowledge and the proper [not the orthodox] knowledge of Esllám. All these subjects are illustrated by stories. The book is written in a captivating, fluent, and even enticing style; it was composed A.H. 729, and this copy was made A.H. 1079.

53. رسایل اهل تصوف *Treatises of Ssofys*. Distinct writing, but every part destined to receive it was first dyed with brown colour, so that only the margins remain fair. Considerably damaged by worms, but strongly bound in hard leather covers. L. 14·3 in., br. 6·3 in., th. 0·85 in. There is no Bismillah; an Arabic sentence is always given expressing some religious or philosophical idea, and then enlarged and explained in Persian. Sayings of Muhammad are quoted in many instances; after a few pages a Bismillah introduces the reader to a treatise in which man is on the one hand likened to the Deity, and on the other it is also said that man is but a mixture of the elements, who exists only as long as he is conscious of himself; every page gives some contradictory and new information, or sophistic assertions, with new interpretations of words if vocalized differently. In some parts there are also marginal notes. Then comes another Bismillah, after which again the idea is repeated that

man is like God, because "God has created Adam according to his own form," and therefore there are seven ascending degrees of perfection in man, in which he resembles God, *i.e.* he is living, docile, hearing, seeing, powerful, knowing, and speaking, which are also the eternal attributes of God; after that a great deal is said to explain the nature of *Khayál*, i. e. imagination, fancy, vision, and to elucidate this idea still more, the author quotes Plato and Aristotle; this he does, no doubt, because imagination is the stepping-stone by means of which they enter into the closest communication with God. The treatment of the subject is however so erratic that after a while the author says that there is no prayer without the Fatehah, and if this be recited, either alone or in company, it alone contains whatever the whole of the Qurán embraces. It would be necessary to read all these tracts over attentively to give a correct idea of all their contents. There is no date.

54. سفينة الاوليا *Safinat-ulawliá, i. e.* The ship of the saints. Tolerably good writing, each page enclosed in a frame; somewhat damaged by worms and also by damp; well bound in strong leather covers. L. 8·7 in., br. 5·2 in., th. 0·7 in. This is a collection of short biographies of saints who belonged to the Sunni persuasion of Esllám. It includes several hundred lives, mostly giving the date of the birth and death, and the sepulchral place of every man; it begins with Muhammad, Abu Bekr, Ŏthman, &c., including also women, and comes from the Khalifs and reigning sovereigns down to some of the most insignificant Pyrs and Sheykhs. This MS. was written in the Ssubah of Hayderabad A.H. 1143.

55. كتاب سرمايه سالكان *Capital of travellers* (*on the road of piety*). Careful writing on bad paper, each page enclosed by a frame of two red and one blue line; worm-eaten on the margins, and loose in the covers, which are of strong hard leather. L. 7·5 in., br. 5 in., th. 0·2 in. The author calls himself the meanest servant of the dogs who belong to the travellers (on the road of piety) to God, and the dust under the feet of those who know how to walk with God, Sayyid Ăly Jefry Ssofy Hakym Rúmy. The work consists of 12 chapters, as follows:— How to become aware of one's own capacity of perception. How to obtain knowledge by intuition. How to attain divine inspiration by means of the canon of the blessed Jefr. How to ascertain the *maráqabat* or degrees of companionship with God. Law about response to prayer. How to obtain response to prayer in a favourable way by reciting the 99 names of the Most High through the science of the blessed Jefr. Here a figure

with four concentric circles occurs with cabalistic numbers. Explanation about the arcana of God; here again cabalistic numbers with a magic circle are inserted. How to read the Qorán to advantage by interspersing it with various intercalatory expressions here suggested. Again a magic circle. How to obtain the presence of God the Most High by the mystery of the ineffable name, by perfect intuition and complete perception. How to look into the closet (of the heart) of pious and wise men by the favour of God. How to acquire the capital of travellers (to God) by means of the arcana inherent in the letters composing the ineffable name, which become fixed in the heart, and the way of seeing and joining God the Most High by the canon of knowledge of the blessed Jefr. Here the diagram representing the ineffable name is twice inserted in red ink; further on it is said that a duly illuminated heart is the recipient of emanations from God, and the same figure as before, but more regularly and largely drawn, is given, as representing the heart with the ineffable name. To know the heart by means of which God can be reached, and then follows the repetition of the same diagram from time to time more than 15 times, of various sizes and with different inscriptions. The MS. is complete but has no date.

56. شارستان چهار چمن *Shárestán divided into 4 sections.* Somewhat damaged by worms; well bound in hard leather covers. L. 10·25 in., br. 7·1 in., th. 0·5 in. The author of this book was Behrám B. Ferhad Espendyár Fársy; it is well known, and for sale in lithographed copies. The date of the year does not occur.

57. شارستان چهارچمن *Shárestán divided into 4 sections.* Rather coarse but very legible writing on European good paper, without any marks of worms, but loose in the covers, which are of hard leather. L. 12·9 in., br. 8·5 in., th. 1·1 in. This copy was made A.H. 1224.

58. شرح صحيفه كامله *Commentary to the Ssakhyfah Kámelah.* Arabic MS. with Persian interpretation; good writing, not much damaged by worms; each page in a frame of gold and red. Binding hard leather, one of the covers loose. L. 9·3 in., br. 5·2 in., th. 1·1 inch. This is a devotional or prayer book for Moslems. The text is always given in red, and the Persian commentary ought rather to be called a paraphrase, with the elucidation of grammatical points. The date of the year is not marked at the end, although it is complete, but the beginning is wanted, and the MS. commences in the middle of a phrase.

59. نسخه صیدیه و نان و حلوا The treatise called *Ssydyah* and *Nán-u-hulvá, i.e.* bread and sweetmeat. Tolerably good writing, somewhat damaged by worms; binding good, of hard leather. L. 8·4 in., br. 5 in., th. 0·4 in. The first tract is in prose, and embraces all possible cases of lawful and unlawful meat among the principal Moslem sects, and what the custom is. Even the kind of instruments by which animals are slain, and the manner of slaying, are taken into consideration; and the whole dissertation winds up with a particular description of the principal animals, fishes, birds, insects, &c., and their legality or illegality for food according to the Muhammadan religion. There is no date. The *Nán-u-hulvá* is a little Ssofy poem of no great value, but popular and sold very cheap in the bazár; at any rate it inculcates a few sound moral principles. This MS. was copied A.H. one thousand and something.

60. شرح عقاید *Commentary to the Ăqáyid.* Arabic MS., distinctly written, each page in the beginning enclosed by a frame of two vermilion lines; paper of bad quality and worm-eaten; binding good, of hard leather. L. 7·8 in., br. 4·5 in., th. 0·4 in. This is a treatise on the laws of Esllám, and is an explanation of the abridged edition of the *Ăqáyid* composed by Emám Alhamám, but besides the duties of religion, it contains also the doctrine that even great and unrepenting sinners who perpetrate capital crimes will not be condemned to perpetual hell-fire provided they are Muhammadans. There is also a description of the miracles performed by holy men, and various other matters. This MS. was copied A.H. 1127 in Ahmadábad.

61. عین العلم *The Source of Knowledge.* Arabic MS. Nice black and distinct writing; pages somewhat loose, each enclosed in a frame of two red and one black line; well bound in hard leather covers. L. 6·8 in., br. 4·1 in., th. 0·4 in. This book treats on the knowledge of religion, and is entirely founded on traditions, as every proposition is headed by the word فورد, *and it has come down* [by tradition]. First a definition of knowledge and of monotheism is given, and then the regular subjects are treated in separate chapters, as follows:—On prayer. On liberality. On fasting and the subjugation of concupiscence. On journeying, pilgrimage, and holy war. On marriage. On purity of life. On eating, drinking, &c. On health [of body and mind]. On silence and restraint of the tongue. On weakness, &c. On solitude. On humility and thankfulness. On purity of thought, and veracity. On meditation about death. On

asceticism. On penitence and piety. On patience, acquiescence, and gratitude to God. On fear and hope. On poverty and abstinence. On monotheism, on trust in God, and on certainty. No date.

62. عين العلم *The Source of Knowledge.* Arabic MS. Very distinct writing, with marginal remarks by later hands here and there. Each page enclosed by a frame of two red and one blue line, somewhat worm-eaten; binding of soft leather covers, and pages loose. L. 9·4 in., br. 6 in., th. 0·3 in. No date. This is another copy of No. 61, q.v.

63. قران بامعني تحت اللفظي در فارسي جلد اوّل *The Qurán with an interlinear literal Persian translation, vol.* 1. Arabic MS. Very large and distinct hand; strong country paper, slightly dotted by worm-holes. Hard leather covers, loose. L. 15·2 in., br. 11·5 in., th. 1·5 in. The Persian words are all in vermilion under the corresponding Arabic ones, which are in black. The last chapter in this MS. is the Ssurah Beny Esráyl, which however is not completed. There is no date.

64. نصف اخر قران بامعني تحت اللفظي در فارسي *The other moiety of the Qurán, with an interlinear literal Persian translation.* This is the companion volume to the preceding, and superior to it, but its covers are also loose. L. 15 in., br. 11 in., th. 1·45 in. This volume continues where the previous one leaves off, and goes to the end. No date.

65. قران مجيد *The Glorious Qurán.* Arabic MS. Each page enclosed in a frame of two red and one blue line; writing careful with all the vowels. The full stops are marked by yellow circles, and the half-stops by a red *káf*. Worm-eaten, pages loose, and one of the covers is torn off. There is no date. The decades are marked.

66. تفسير قران مشهور بتفسير حسيني *Commentary to the Qurán known as the Tefsyr Husayny.* Careful writing, with a beautifully painted headpiece in the beginning. Each page enclosed in a frame of gold and blue; slightly damaged by worms; well bound; both covers torn off. L. 12·6 in., br. 8·2 in., th. 2·3 in. The author of this valuable commentary is Mullána Husayn Wáǎtz. A few words of the Arabic text are always given in vermilion, and then comes the Persian commentary in black ink. Every Surah is thus treated from beginning to end. The full name of the author is Ğayath-al-dyn Ǎly B. Ab-al-Hasan. This MS. was made A.H. 976.

67. كنزالدقايق فارسي در فقه اهل سنة *Treasure of subtleties in Persian; on the religious law (Fiqh) of the Sunnite sect.* Tolerably good writing with marginal notes here and there, a little damaged by worms; binding good, of hard leather. L. 9·3 in., br. 6·4 in., th. 1·2 in. The name of the translator is Nassarullah B. Muhammad, &c., known by the sobriquet Kermány, who appears to have been also an abbreviator. The contents are as follows: 1, *Book* of purification. 2, Defective ablution. 3, Ablution licit with rain-water. 4, Well-water. 5, Tyemmam [sanding]. 6, Rubbing. 7, Menstruation. 8, Ordures.—9, *Book* on the properties of prayer. 10, Call to prayer. 11, Condition of prayer. 12, Purity of prayer. 13, Commencement of prayer. 14, Emámet [officiating priesthood]. 15, Renovation of prayer. 16, Inefficacious and unacceptable prayers. 17, Horrible to turn the face towards the Qeblah in the act of letting urine or of coition. 18, Water [3 genuflexions and 1 salutation]. 19, Alrowáyh [20 genuflexions after supper in the month of Ramadzan]. 20, The supplying of omitted prayers and genuflexions. 21, Omission of prayers. 22, Erroneous adoration. 23, Prayer of a sick person. 24, Adoration whilst reading the Qurán. 25, Traveller. 26, Friday. 27, The two festivals. 28, Eclipses. 29, Rain [prayers for]. 30, Prayer in fear. 31, Near coffins. 32, Shrouding. 33, Prayer at the coffin. 34, Martyr. 35, Prayer in the Kăbah. 36, *Book* of religious titles. 37, Legal alms of camels; 38, of sheep; 39, of other property. 40, Tithes in the strict sense of the word. 41, Alukán [*i e.* tithes from mines]. 42, Tithes [of produce from land, &c.]. 43, Mussaraf [*i. e.* the Zakát of poor persons]. 44, Alms for breaking the fast. 45, *Book* on fasting. 46, What makes fasting inefficacious. 47, Breaking the fast in the month of Ramadzan. 48, Aătakáf [Abiding in the mosque with fasting and prayer]. 49, *Book* on pilgrimage. 50, Ahrám [preparations to begin the pilgrimage]. 51, Who enters Mekkah. 52, The Qurán. 53, Mutamattă [desirous to perform the visitations of the sacred localities]. 54, Janayát [fines to be paid for various little infractions of the law in the pilgrimage]. 55, Look [lascivious]. 56, Killing of game by a pilgrim. 57, Transgression of time. 58, Species of Ahrám. 59, Ahssár [omission from a valid cause]. 60, Expiration [of the season without performing the ceremonies]. 61, Pilgrimage by proxy. 62, Guidance. 63, *Book* of matrimony. 64, On prohibited degrees of consanguinity. 65, Saints. 66, Kefáyah. 67, Dowry. 68, Illegal marriages. 69, Marriage with an infidel. 70, Division. 71, Suckling. 72, Divorce. 73, The immediate divorce. 74, Threatened divorce. 75, Metaphorical implication of divorce. 76 and 77, other kinds

of divorce. 78, Taălyq. 79, Divorce by a sick person. 80, Al-rajaăh. 81, Oath of a man to divorce his wife. 82, Khalaă [other species of divorce]. 83, Tzuhar [other sp. &c.]. 84, Curse [testimony by oath]. 85, Impotency. 86. Ădat [time to expire till a woman may again marry]. 87, After this come several chapters about slaves, their manumission, &c. 98, *Book* on oaths and their various kinds. 106, on Adultery. 109. On drinking spirituous liquors. 110, The punishment of 70 lashes. 111, Commission of adultery by a slave or infidel with a Moslem woman. 112, *Book* on theft. 115, *Book* on highway robbery. 116, *Book* on expeditions [against infidels]. 120, *Book* on Laqytt [picking up]. 124, *Book* on partnership [with several mercantile chapters]. 148, *Book* on judgments and judges, after which come several legal chapters, embracing cases about witnesses, last wills, the establishment of consanguinity, acts of buying and selling, power of attorney, treaties of peace; in fact all the usual cases which require to be established by legal documents. The whole MS. consists of 241 chapters. There is no date.

68. كشف الحقايق ترجمه كنز الدقايق در فقه حنفي *The revelation of truths, a translation of the treasure of subtleties on the Fiqh* (religious law) *of the Hanefites.* Tolerably good writing, very slightly damaged by worms; well bound in hard leather. L. 9·6 in., br. 5·5 in., th. 1·8 in. The Persian translator of this book was Karym B. Nassyr Alháfetz Alyamány; it contains all ordinances of the Hanefite sect, and is analogous in its contents to No. 67; but although both are translations of the *Treasure of Subtleties,* it does not imply that they are translations from the same book, as a comparison of No. 67 with 68 will easily prove. Nevertheless there is much analogy between both works, and the following specimen of the contents of the Hanefite ordinance about prayer, if collated with those adduced in No. 67, also confirms that analogy:—Ch. I. The times of prayers. Ch. II. The calls to prayers. Ch. III. Conditions for prayers. Ch. IV. The properties of prayer, and the beginning of it. Ch. V. Emámet. Ch. VI. Renovation [*i. e.* when anything first interrupts the prayers]. Ch. VII. What makes prayers inefficacious and unacceptable. Ch. VIII. Instructions about genuflexions, &c. Ch. IX. Obligatory prayers. Ch. X. On the making good of neglected prayers. Ch. XI. Erroneous adoration [*i. e.* committing mistakes in pronunciation, prostration, &c.]. Ch. XII. Prayers of a sick man. Ch. XIII. Adoration whilst reading the Qurán. Ch. XIV. Prayers of a traveller. Ch. XV. Friday prayers. Ch. XVI. Prayers during the Ramadzan and the

Qurbán festival. Ch. XVII. Prayers during eclipses of the sun or moon. Ch. XIII. Prayers for rain. Ch. XIX. Prayers under fear. Ch. XX. Prayers near a corpse. Ch. XXI. Prayers for a martyr [*i.e.* any one slain by infidels]. Ch. XXII. Prayers at the Kăbah, &c. There is no date.

69. كشف المعارف الا هوية *Explanation of various metaphysical and logical points.* Arabic MS., distinctly written but damaged by worms, and loose in the covers, which are of hard leather. L. 8·3 in., br. 6·2 in., th. 0·25 in. The name of neither the author nor the commentator is given; the latter always quotes a part of the text in vermilion and comments on it. Some texts of the Qorán are also discussed. There is no date.

70. لمعات الجمال عبدالله انصاري Tolerably good, but further on negligent writing and worm-eaten; loose in the covers. Binding hard leather. L. 9·2 in., br. 6·2 in., th. 0·2 in. This book, named the *Coruscations of the beauty* [of God], is an abridgment from a larger work of Abdullah Anssáry and is divided into three chapters. It is in prose, but interspersed with poetry, and treats chiefly on the attributes and nature of the Almighty. No date.

71. مظهرالعجايب *The revealer of marvels.* Tolerably good writing, somewhat damaged by worms; bound in hard leather covers. L. 8 in., br. 5 in., th. 0·6 in. This is a religious poem composed by Sheykh Khattár; it consists of several independent cantos, each of which recounts the adventures of some person brought to a successful issue by the miraculous interference of Ăly the Commander of the Faithful. No proper date.

72. مقالات دلاور خان *Sayings of Dilláwur Khán.* Disagreeable Shekestah hand; sticky ink, so that some pages received impressions from each other; pages loose; binding very good, of hard leather. L. 8·4 in., br. 5 in., th. 0·05 in. The author of this little tract, which consists of pp. 19, was Muhammad Neăm, surnamed Dilláwur Khán, who explains various passages of the Qorán given in vermilion with some of his own opinions. No date.

73. مجموع خاني *The Khány collection.* Distinct writing, on bad paper, in some parts much damaged by worms; a few pages loose; binding good, of hard leather. L. 8·5 in., br. 5·1 in., th. 1·1 in. The author, or rather collector, of this work

was Meătzum Khán, and in 442 pp. he has united all the injunctions of the Muhammadan religion. He treats of purification, the various ablutions, and also of impurities, such as menstruations, unlawful meat. On prayer, its seasons, and on all other analogous matters. On comparing this work with Nos. 67 and 68 much will be found entirely the same in all the three. This MS. was written A.H. 1227.

74. معميات مير حسين *The Muămyát of Myr Husayn.* Writing distinct; somewhat loose in the covers, which are good, of hard leather. L. 10 in., br. 6·2 in., th. 0·2 in. On comparing this with the next number, I found that in both only the introductory verses, as far as the *ammá băd*, are the same. The author of this book is Haqyr Ssádeq Rakany, who explains nearly every one of the 99 epithets of God, and after that numerous other words are explained with the signification they enjoy among the Ssofys. For the benefit of those not initiated in his philosophical nomenclature, the author explains also the word *muămá*, which is the singular of *muămyát*. It is a technical term pointing to a word in a secret way. But the definition of this term given by Ustád Myr Husayn Nyshapúry, and quoted, is much more intelligible. In fact this book may be considered as a vocabulary of secret meanings attributed to words by Ssofys, besides their usual significations. There is no date. (See also VII. 146.)

75. معماي حسيني *Muămáyi Husayny.* Distinct writing, damaged by worms; well bound in hard leather. L. 7·1 in., br. 4·8 in., th. 0·2 in. The author's name is Husayn B. Muhammad Alhusayny. As already observed in 74, the introductory verses alone are exactly the same here. The object of both books is however one, *i.e.* the explanation of certain Ssofy terms, and as some are contained here which do not occur in 74 the two books may supplement each other. There is no date.

76. منية المصلى *Munayyat-al-mussala.* Arabic MS., distinct writing on bad paper, somewhat injured by worms. L. 7·7 in., br. 5·7 in., th. 0·3 in. This is a book on prayer, in which all the circumstances which make prayers successful or inefficacious are described according to the Muhammadan fashion, and the various genuflexions are detailed. Neither the author's name, nor the year in which this MS. was written, appears.

77. شرح مختصر وقایه *Commentary of the abridged Woqáyah.* Arabic MS., written with distinctness, but so injured by damp and worms in many places as to be illegible. L. 9·7 in., br. 6·9 in., th. 0·9 in. This work consists of 191 chapters on the various ordinances on the Muhammadan religion; a line of the text is given and then the explanation, which is likewise in Arabic. The order of the book is nearly the same as in some others already specified before; it begins with purification, prayer and its various kinds, treats of legal alms, and goes through the same routine as the others. Many rules about the liberation of slaves, contracts and wills, &c., likewise occur, and therefore books of this kind are also authorities on many points of civil law. There is no date.

78. مختصر وقایه *The abridged Woqáyah.* Arabic MS., distinct writing, but damaged by worms; well bound in hard leather. L. 7·2 in., br. 4·5 in., th. 0·6 in. The abbreviator of this work calls himself Ŏbayd-allah B. Masŭd B. Taj-al-sharayyat, but his grandfather was the author of it. There is no necessity for describing it, as it is well known to legal practitioners, and was alluded to also in No. 77. There is no date.

79. مکاشفات اذر کیوان با دو رساله *Revelations of Adhar Kayowán, with two other books.* Good writing, not damaged; bound in hard leather covers. L. 9·1 in., br. 4·7 in., th. 1 in. The revelations of Adhar Kayowán are somewhat in the style attributed to the pre-Zoroastrian Persians in the Dabestán. Some verses are given, and to these an explanation is added to the effect that Bahman means the Supreme Intellect, and in this instance the universal Soul, &c. Ideas kindred to those of the Ssofys permeate this little tract, which would be scarcely intelligible to persons unacquainted with the Dabestán as well as with the philosophical notions of the Ssofys. This book is also called *Jám-i Kaykhosru*; lithographed A.D. 1848.—The next piece is the *Ruzah Bastány*, already described under IX. 29. The last piece is the *Resáláh Khowyshtáb*, also described VIII. 34, and to be had lithographed. This whole MS. consist of 116 pp. No date.

80. محیط معرفت *Ocean of knowledge.* Distinct writing, every page enclosed by a frame of two red and one blue line, containing numerous coloured drawings of men, women, and gods of the Hindus; not damaged by worms; well bound in hard leather covers. L. 7·9 in., br. 4·2 in., th. 0·3 in. The author of this book, which is a mixture of songs and tales on religious sub-

jects according to Hindu notions, was Yr Maharáj Charandás Saghdywjy; it is said to be celebrated in the Bhághá language, and the present is a Persian edition of it. The contents are as follows:—How to count the breathing, and its peculiarities. Explanation of the science of respiration, its practice and effects. Knowledge of the elements. How to ascertain the prognostic for a journey and other undertakings from the breath; how to know diseases, life, death, and the time of their taking place. The act connected with the left breath, which is sinister, and with the right, which is propitious. To ascertain the symptoms of pregnancy, and to predict the sex of the infant. How to ascertain who will be conquered or conqueror in war, and explanation of the Bhakt Jóg, the Sankhah Jóg, Ráj Jóg, Hathah Jóg, and the Ashtang Jóg. On monotheism. The only Muhammadan figures are Khodzar and Elyás; pp. 220. This copy was translated and written during the reign of Ăálumgyr, but the precise date is not marked.

81. شرح نزهت الارواح *Commentary to the Nuzhat-allaruwáh* (Delight of souls). Distinct writing, every page enclosed by a frame of one blue and two red lines, and another frame quite close to the margins; the pages are loose in the binding, which is of strong leather, and embossed in the Oriental fashion. L. 9·7 in., br. 6 in., th. 1·2 in. As the first few pages are wanting, the name of the commentator cannot be ascertained. The text, most of which is also in Persian, and contains not much Arabic, has always a vermilion line over it, and then the explanation follows. It is in the Ssofy style and the Ttaryqat (*i. e.* road to piety), with other matters, is taught in prose and verse. This MS. was written A.H. 985. (See No. 83.)

82. ٦٤ مزمور از جمله ١٥٠ مزا مير داود يعني زبور داود *Sixty-four of the* 150 *psalms of David.* Arabic MS., beautifully written, not damaged, and strongly bound in hard leather covers. L. 9·8 in., br. 5·5 in., th. 1·3 in. The first two pages are illuminated with gold and blue. Each page is enclosed in a double frame of burnished gold, and also the margin around it. Each page contains only three lines in Arabic throughout the book, and these are always explained in Persian around the margins. The Arabic text is the same as that printed first A.D. 1671 at Rome, and the division of the psalms is likewise according to the Vulgate edition. The copyist committed a few clerical errors of no great importance; the year when this copy was made does not appear, but the Persian commentator's name is Netzám al-dyn Ahmad B. Muhammad Ăbd Allah.

83. نزهت الارواح *Delight of souls.* Tolerably good writing, worm-eaten on the margins, strongly bound in leather. L. 8·5 in., br. 5·5 in., th. 0·5 in. This treatise consists of 26 chapters interspersed with verses and tales, mostly on Ssofy subjects; the Salúk, the Ttaryqat, and various other tenets are considered and inculcated. The author does not reveal his name. This MS. was made A.H. 1011, and with reference to its commentary, registered above under No. 81, which is excessively large in comparison to it, it may truly be said that the horse is smaller than the saddle.

84. نقليات عرفا و رساله ميرزا ابوالقاسم *Traditions about various personages, and a treatise of Myrzá Abu-al Qásem.* Written by various hands, all distinct; somewhat damaged by worms; bound in hard leather covers. L. 8·4 in., br. 6 in., th. 1·2 in. This is a collection of traditions and anecdotes, mostly of a religious kind, about Muhammad, Ăly, Emám Músa, Jăfer, &c., and about personages of less note, by some unknown author. No date.—The title of the next treatise is منهاج الشريعة *Ordinances of religion* according to the Sunnite sect, composed by Nassr-Allah B. Muhammad B. Jumál, known by the sobriquet of Kermány. This appears to be an abridgment of some larger work, and the same routine is followed here in a brief manner as in the standard books, thus:—*Book of purification.* Ablution, and various explanations concerning it. Sand-rubbing. Menstruation. Impurities. *Book of prayer,* conditions, qualities and mode of reciting. *Book of the Emámut, i. e.* Officiation in divine service. Inefficacious prayers. Fasting. Various genuflexions. Prayers of a sick man. On travel. Prayers on Fridays and holy days, during eclipses, by dropsical persons, under fear. Treatment of the dying and the dead; prayers over the corpse of a martyr, and in the Kăbah. Book of the Zekát or legal alms, where the tract breaks off suddenly.—Then come a few Persian odes by some unknown author; they are much worm-eaten.—The next treatise might perhaps be called a large catechism of the Muhammadan religion; its author is Qásem B. Ahmad, and the contents are as follows:—Description of the faith; how to know and to appreciate a sect, and the species of religious ordinances. Impurities. Purification. Menstruation. Rules about prayer, the various species of it; the causes which make them inefficacious. Mutual rights of husbands and wives towards each other, and duties of children towards their parents, and *vicissim,* and lastly about infidelity. A few directions for certain occasions, and also about "the night of power."—The next book is the

كنز العاشقين *Treasure of lovers* [of God], composed by Mahy Al-dyn, and the contents are as follows:—On love and affection, on permanence and abstinence, mercy and intercession, agonies of death and terrors of the grave. Duties of Musalmans, of neighbours, of parents, of consorts. On the excellency of Friday, of the Qorán and of prayers. On lawful things and their excellency. On justice and beneficence. Liberality, virtue, and alms-giving. Here many anecdotes taken from Muhammadan traditions are inserted. The remaining few pages are filled with some astrological diagrams, and short notes.

85. هداية المضللين و تقوية المومنين *Guidance to the erring and comfort to the believing.* Nice writing on European paper, all the headings in vermilion, well bound in strong leather covers. L. 8·6 in., br. 6·7 in., th. 1·1 in. The author of this book, Ălyquly Jadyd-al-Esllám [a neophyte in Esllám], states that he was born a Christian, and was considered a great Padre, but that he had become convinced of the truth of the Muhammadan religion and had written a refutation of Christianity in the Farangi language, and of this the present book is a translation, which professes to consist of four volumes. *Vol. I.* The refutation of the roots of Christianity. *Vol. II.* Refutation of the branches of Christianity and establishment of those of Muhammadism. *Vol. III.* Demonstration of the prophetship of Muhammad, and indications of his advent, shown from their own books. *Vol. IV.* Demonstration of the Emámship of their Excellencies the pious Emáms, &c. The author, who mentions neither the place nor the time of the composition of his book, attacks the principles of Christianity in general, but has nothing to say against particular sects except against the Rym Papa (Pope of Rome) and his Padres; whence a conclusion might perhaps be drawn that he was not acquainted with other sects. This MS., large as it is, embraces only the first volume, and was written A.H. 1222.

86. نكات الاسرار *Nakat-allasrár.* Distinct writing, but in some places the ink has given way and has marked the opposite pages; each page enclosed in a frame of one blue and two red lines; well bound in strong leather covers. L. 10·1 in., br. 6 in., th. 0·45 in. The Esrár, *i.e.* arcana here contained, are explanations of some tenets of the Ssofys and their ways of considering certain dogmas of religion; they are far above the understanding of the common crowd of men, but are interspersed with anecdotes and couplets. This MS. was made A.H. 1089.

87. دین خرد *Dyn Kherad.* Distinct writing, on strong country paper, with all the headings in vermilion. Binding new, of strong leather. L. 10·9 in., br. 7·4 in., th. 0·2 in. Every page is divided into two columns and has a margin which is always to be read after the former; all is in verses. Firuz, the author, a native of Broach, travelled with his father to Erán, where he studied for some time; they carried letters from the Indian Zoroastrians containing 78 questions on religious subjects to be solved. They started A.Y. 1137 and went first to Yazd, afterwards to Essfahán and Shiráz, whence they returned to Surat and Bombay, where they finally settled. The just-mentioned questions, known well enough to learned Zoroastrians, occupy, with their answers, the greatest portion of the book, which contains also a few quotations in Zend characters, and was completed on the day Bahman, in the month Sapandár A.Y. 1155. Comp. this with No. 7 by the same author, *i.e.* Mulla Firuz, who collected this library.

IX.

TALES, MORAL MAXIMS, MUSIC.

1. انوار سهيلي *The lights of Canopus.* L. 8 in., br. 4·3 in., th. 0·8 in. The MS. is somewhat dilapidated and is written in three different hands. The beginning is wanting, otherwise it is complete. As the work is well known and in print, it needs no description.

2. انوار سهيلي *The lights of Canopus.* L. 9·6 in., br. 5 in., th. 1·2 in. This MS. is in good condition and was completed A.H. 1210 on the 25th Muharram. It is all written by one hand distinctly, and every page has a frame of three lines, *i.e.* one blue and two red.

3. اخلاق ناصري *Akhlláqi Nássery.* Bound in hard leather covers. L. 8 in., br. 4·2 in., th. 0·6 in. This MS. is in good condition, in one elegant hand, black ink, each page framed, pp. 224. The headings are all in red ink, as follows:—Preface, and reasons for composing this book: definition of practical wisdom. The improvement of morals consists of three sections; and the first section of two parts. *Part I.*, Ch. 1. First principles. Ch. 2. The intellect of man. Ch. 3. The forces of the intellect. Ch. 4. Man is the noblest creature. Ch. 5. The human mind has perfections and demerits. Ch. 6. Explanation of the perfections of the human mind. Ch. 7. Beatitude to which perfection leads. *Part II.*, Ch. I. The possibility to alter morals. Ch. 2. The improvement of morals is the noblest occupation. Ch. 3. Advantages arising from a noble character. Ch. 4. Various advantages specified. Ch. 5, Contrasts of character resulting in bad qualities. Ch. 6. Distinction between real good qualities and their semblances. Ch. 7. On the superiority of justice above other virtues. Ch. 8. How to acquire good qualities and various degrees of happiness. Ch. 9. Preservation of the sanity of the mind. Ch. 10. Cure for the diseases of the mind, &c.—The second section consists of five chapters. Ch. 1. Reason for the maintenance of various degrees of authority and relationship. Ch. 2. On political economy. Ch. 3. The political and the family government. Ch. 4. Government of children. Ch. 5. Government of servants.—The third section consists of eight chapters. Ch. 1. The necessity of cities for security. Ch. 2. On the excellency of love, and its varieties. Ch. 3. Populations

and their divisions in cities. Ch. 4. Government of countries. Ch. 5. Government of servants. Ch. 6. On friendship and friendly intercourse. Ch. 7. Intercourse with various kinds of people. Ch. 8. Maxims attributed to Plato, which terminate the book.

4. اخلاق ناصري Another copy of the above, and somewhat worm-eaten, but complete in every respect. L. 10 in., br. 5·4 in., th. 0·4 in. This MS. is strongly bound in hard leather covers. Its contents are exactly the same as of No. 3.

5. اخلاق جلالي *Akhláqi Jallály.* L. 8·5 in., br. 4·8 in., th. 0·8 in. Both the covers of this MS. are lost; otherwise it is in good condition, and the writing is passably good and distinct, excepting that some of the pages are soiled. Total number of leaves, 161.—This book is analogous to the preceding one, but not so methodical; it professes to teach practical philosophy and the right way of living. I conclude it to be a mere imitation of No. 4.

6. افسانهاي راجه بكرماجيت *Stories of Rajah Vikramaditya.* Bound in hard leather covers, writing a little negligent, and damaged by worms; not paged. L. 9·4 in., br. 4·4 in., th. 0·8 in. This MS. was composed, or rather translated from Sanskrit, during the reign of Núr-uldyn Jehángyr; it consists of 32 short tales designated by the number of *Pothis* or *Potlys.* Thus: "Story of Sri Mahadev and Parbaty; story of the 2nd Pothy called Bajnya; story of the 3rd Pothy called Jasny; of the 4th Pothy called Ajayá," &c. All these stories have something to do with Vikramaditya or Bhoj-Rájáh, and some of them are divided into several shorter ones.—This MS. was completed on the 16 Showál in the 51st year of the reign of the Emperor, corresponding to A.H. 1116, and the name of the copyist was Govindás, the son of Harydás Gujar, in the district of Burhanpúr.

7. افسانه نامه راجه بهوج *The story-book of Rajah Bhoj.* Strongly bound in leather; the paper is better than of No. 6, but the MS. is likewise somewhat injured. L. 9·8 in., br. 5·6 in., th. 0·6 in. The contents of this MS. are analogous to No. 6, and the author alludes to it in the preface, and states that he translated it as well as this book for the amusement of his readers. All the stories have some connection with Rajah Bhoj; but there is nothing to indicate the year when the book was either composed or copied.

8. اخلاق منظومه في النصايح *Moral tales in verses.* L. 8 in., br. 5·8 in., th. 0·425 in. The author of this MS. was Mullá Firuz, the donor of this library, who wrote it with his own hand. It consists of moral tales, as the title implies, to exemplify various virtues, *e.g.* modesty, magnanimity, justice, pardon, meekness, &c. The Mullá's handwriting is beautiful; the MS. is strongly bound in hard leather covers and well preserved.

9. اخلاق منظومه In hard leather covers, on European paper. L. 8·5 in., br. 5·7 in., th. 0·4 in. This MS. is merely another copy of No. 8 in another handwriting, distinct but inferior to its prototype.

10. اثار عصمت يعني قصه بي بي جان *Evidences of Modesty, i.e. the story of Byby Ján.* L. 8·8 in., br. 6 in., th. 0·2 in. Bound in soft leather covers, pleasant handwriting; completed A.H. 1117. This is a tale in prose and verse. The scene of action is in India about Bijápúr.

11. آبادي دهلي و مجملي احوال نادر شاه و تاريخ ايران و هند *Description of Dehly, and some account of Náder Shah and of the history of Erán and India.* In hard leather covers, but in some places the ink of the opposite pages has somewhat given way, like anastatic printing, and made reading troublesome. L. 8·2 in., br. 5·6 in., th. 0·3 in. The title is a little too pompous; the description of Dehly contains little about localities and history, but much about insignificant men, and even about songstresses, *e.g.* Kumán Báyi, who was a fine *danseuse* and musician; nevertheless the account is curious enough.—The next and last piece is not a history, but the personal narrative of what Sheykh Muhammad Ăly had either himself seen or heard from his friends in India and Erán. This MS. was completed at Hyderabad on the 7th Jomady A.H. 1214 by the hand of Háfetz Ğullám Muhammad, at the command of Mullá Káwus Ssáheb.

12. اسرار چهارم سيوم در دانش فن موسيقي و رساله ظهور دولت ايرانيان و انتقال دولت فارسيان *Mysteries; the fourth third, on the science of Music, and a treatise on the rising of the monarchy of the Eránys and the fall of the monarchy of the Fársys.* In hard leather covers, good writing, red headings. L. 8·5 in., br. 6·3 in., th. 0·4 in. The paper of the first tract, and also the writing, is different from the second. Explanation of the ear and the act of audition, with the proof that hearing is superior

to seeing. Definition of music and its species. Most ancient vocal or instrumental performers:—our ancestors Adam, Yusuf, Yunas, Dáwud, Ebráhym, Esmăyl, Shyruyah, after whom came the celebrated musicians called the twelve signs of the zodiac.—Enumeration of the 12 places and the 12 melodies, &c. Arabic singing. As it is required that one acquainted with the science of music should have some knowledge of astronomy, some account of it is here given. The planets which preside over the various days of the week. Eclipses of the sun and moon. Names of the 28 lunar mansions. Names of the 12 signs of the zodiac in Persian; Hindu calculation of the motions of the sun through the signs of the zodiac. Station of the moon in each sign, &c. The arithmetical portion of music, multiplication. Quotation from Pythagoras.

Mysteries, seventh third, on the preliminaries of the science of geometry. The various kinds of handwriting; constituent parts of writing.—Mysteries, eighth third, explanation of the number of articulations on the fingers.—Mysteries, ninth third, to ascertain the Ghary (hour) of the day or night. Mysteries, tenth third, how to ascertain the height of a tower.—Mysteries, eleventh third, to guess the number another man keeps in his mind, to guess on what finger a ring is, and a few more tricks end this part.

Rising of the Eránys and fall of the monarchy of the Fársys.—When General John Malcolm returned A.D. 1803 (A.H. 1223) from the country of Maywar to Bombay with the intention of proceeding to the court of Persia, where King Fatah Ăly Shah Qajar reigned at that time, the General requested Firuz Ben Mullá Káwus to write a short account of the above subject; accordingly he consulted various historical books and learned men and composed this sketch, which occupies fourteen leaves and one page. The total sum of the years for the four dynasties, *i.e.* Peshdádians, Kayanians, Sasanians, and Ashkanians, is stated to amount to 6,024 years. The birth of the prophet Zartosht is said to have taken place in the district of Ry on a Monday, the 6th of the month Farwardyn, counting three years after the deluge of Noah and 2,715 years; and the three years just mentioned are added on account of the Persian month Farwardyn. The title of this little tract is too pompous for the very trifling information it contains, nor are there any data except those just mentioned; and the affairs of the exiles to India, which occupy the four last pages, are taken from the Qissahi Senján.

13. بهاردانش *Behár-i-Dánesh*, or Spring garden of knowledge. In hard leather covers, very legible but not elegant writing. L. 9·7 in., br. 6·2 in., th. 1·2 in. This MS. was written at Hyderabad by Ğullám Muhammad, at the command of Menucheher Shah Ben Kayqobád. No date. This book has been translated by Scott into English, and is a well-known book sold in the bazár lithographed, but this MS. appears to contain many more stories than the usual lithographed copies.

14. بختیار نامه *The Bukhtyár Námah, with some anecdotes.* In good condition, leather covers; extremely distinct writing, scarcely injured by worms; somewhat loose. L. 9·2 in., br. 5·7 in., th. 0·4 in. This is what would in Europe be called a novel; the hero of it is called Bukhtyár, and the story terminates by his being raised to the royal throne. This MS. was finished on the 24th of Jomády anterior A.H. 1077. The anecdotes appended to the Bukhtyár-námah occupy 30 pp., and the last few pages are written diagonally, so that the first and the last line of a page are the shortest, and its diagonal is the longest. There is no paging.

15. بهارستان جامي *The Behárìstán of Jámy.* Well bound in leather, and in good condition. L. 7·5 in., br. 4·5 in., th. 0·3 in. This is an elegant and tolerably well-known book of short tales, spiced here and there with distichs. Towards the end there are also a few words said of some earlier poets, such as Rudaky, Daqyqy, Ferdousy, Ŏmárah, &c., and a distich or so quoted from their works, and the book terminates with some stories of speaking animals, which originated in India and are an offspring of the doctrine of transmigration.

16. كتاب تركي در نسب افرسياب *A Turkish book concerning the genealogy of Afrasyáb.* In hard leather covers; good writing, no marks of worms. L. 8 in., br. 6 in., th. 0·2 in. This is a Turkish MS. which runs from beginning to end without any stops or divisions into chapters or paragraphs. It is wholly in prose, and may be considered a romance about the ancient hero Afrasyáb. This MS. was completed the 12th of Rabĭ anterior A.H. 1168.

17. تماثيل عربي و بعضي انشاء *Arab proverbs and some other compositions.* Good distinct black writing throughout; well bound in hard leather. L. 6·4 in., br. 4 in., th. 0·3 in. The first part of this book is Arabic and consists of 199 proverbs, *e.g.* Do not ride any horse except your own, *i.e.* do not adorn

yourself with maxims you do not understand, and do not boast of a trade you do not know. Do not shoot arrows at an iron figure, *i.e.* do not dispute with a man who is stronger than yourself, and do not contradict any one who is more powerful than yourself, &c.—The next is a very brief tract, how to demonstrate the existence of God; it is in Persian and is of no great value, as the author seems to be unable to draw light from any other arguments except from physical ones.—The next tract is also in Persian; it begins with a few recipes, *e. g.* how to write with indelible ink on iron and bars, how to catch fishes, some trifling pieces of poetry. Then comes the letter which His Excellency Myr Muhammad Báqer wrote to Mullánȧ Àbdullah, and other specimens of epistolary correspondence.—Then comes a secret alphabet intended for reading the *Kitáb Esrár Qásumy*, which is however not given. The next is the manner of counting from 1 up to 10,000 on the fingers, which is not unknown and may be found recorded in the Farhang-i-Jehangyri; a method like this is practised in the bazárs when people wish to strike secret bargains.—The next is an Arabic discussion by Suyutty, and apparently extracted from his Ètqán, which is also edited in the Bibliotheca Indica of Calcutta, on certain foreign words occurring in the Qorán, which are here explained in an alphabetical list; but it strikes me that in Suyutty the explanations are better; thus here at the word *Sijjyl* it is merely stated that Alfaryáby says after Mujáhed that the word is Persian, its first part meaning stone and its second loam; whereas in Suyutty the words *Sang* and *Gily*, of which Sijjyl is composed, are actually given, and the derivation is made quite plain; this list is nevertheless very interesting: it was finished A.H. 1234.—The last is a Persian piece scarcely two pages long, extracted from the Towarykh composed by Hasan Rumluváz, but of no value, as it is extracted merely for the sake of a silly epigram.

18. چهار عنصر میرزا بیدل *The four elements*, by *Myrzá Bydil.* Tolerably distinct black writing, somewhat injured by damp and insects. Binding hard leather. L. 9·8 in., br. 5·9 in., th. 1·2 in. This book was composed in India, and there are no other sub-divisions in it except the four indicated in the title. There are however numerous little anecdotes in prose of no great interest; small pieces of verses and odes, among all of which there is no stronger tie of connection than that Ssofy ideas pervade them all, and that expressions and metaphors current among Ssofys only, are largely employed. There is no date to show when this MS. was written.

19. جوک باشست *The Jóg Báshust.* Black writing, in good condition, by three or four different hands, in some portions Shekestáh, in strong hard leather binding. L. 8·4 in., br. 5·6 in., th. 0·7 in. This is one of the numerous Sanskrit books translated into Persian by command during Akber's long and glorious reign. This book is a collection of tales divided into six chapters which the translator names Parkaran and calls questions : thus Ch. I. Byrág Parkaran. Ch. II. Mumjah Byuhár Parkaran. Ch. III. Atpat Parkaran. Ch. IV. Rashhat Parkaran. Ch. V. Apsham Parkaran. Ch. VI. Narbán Parkaran. He says that Byrág means to shun the world's ways and dealings; Mumjah Byuhár, the disruption from its dignities; Atpat, the beginning of the world; Rashhat, the permanency, and Apsham the destruction thereof; Narbán is deliverance or salvation. They read somewhat like the stories of Somadeva and appear to be of a moral and philosophical tendency, without any love intrigues. This MS. was written A.H. 1198.

20. جاودان خرد *Jawedán Kherad,* i.e. *Eternal wisdom.* Very distinct black writing, in good condition, bound in hard leather but somewhat loose. L. 8·5 in., br. 4·9 in., th. 0·2 in. This book has been translated into various European languages, but as there are copies differing from each other in several particulars in MS., it will be necessary to say something about the arrangement of this copy, which was written A.H. 1065 by Ebn Hájy Shams-al-dyn Muhammad Hussayn ; the original book was in Arabic, but he translated it and made some additions of his own. The author, Fádzl Abu Ăly, was an Indian Moslem. Another Persian translation of the book is also current by the name of Akhlaq-i Nássery, because Khojah Nassyr had translated it. The Jawedán Kherad consists of the wise counsels given by the Persian emperor Howshang to his son, which various translators and copyists have improved upon, but our compiler has made additions only in the latter part of the book. The first copy ever known was that presented by the ruler of Kabul to the Khalif Mámún. The headings of this MS. are as follows:—Sayings of the Emperor Howshang, which constitute the original Jawedán Kherad. Sayings of Barzachumehr, which fill the greater portion of the MS. There is no date.

21. جاودان نامه دستور الاطبا و رساله در نجوم *The Jawedán-námah, then a medical and an astronomical tract.* In good condition and compactly bound in hard leather covers. L. 7·9 in., br. 4·4 in., th. 0·5 in. The first portion is the Jáwe-

dán-námah and treats mostly of things pertaining to eternity; it is mystic and didactic. The following is a specimen :—"Be aware that God has adorned the soul with four feet, according to the semblance of the quadrupeds of the earth, in order that it may, by means of the feet it possesses, speak to all mundane beings according to the proximity and dignity it possesses with God. One of its feet is on the ground and its name is طبع; one upon vegetables, the name whereof is نامیه; one foot on animals, whose name is حیوان; and one foot on men, whose name is خرد &c." The medical tract *Dastúr-ulátbá* was composed by Muhammad Qásem surnamed Hindu Shah; the writing is good Shekestáh, and the contents appear to be interesting. Properties of drugs and of food. Composed medicines. Brief instructions for the cure of diseases. This MS. was written A.H. 1137. The astronomical tract is again in more careful writing; its author was Khojáh Hakym Muhammad B. Ayúb Alháseb; it consists only of 14 pages, and is entirely devoted to explaining and finding the various aspects of the planets, the finding of which he calls استخراج الضمير which is rather unusual; there are also a few prognostications.

22. جامع التماثيل *Jámă al-tomáthyl.* Very nice, attractive black writing, but the covers, which are good, are loose; a portion of the book is damaged by worms. L. 7·4 in., br. 4·9 in., th. 0·3 in. This is a nice collection of parables and tales interspersed with a few verses. It was written by command of the King of Golcondah, in the Dekhan, and in so easy and nevertheless correct Persian that it would form a very instructive, amusing reading-book for students of the Persian language who have already made a little progress in the language. There is no date.

23. حاتم نامه *Hátem Námah.* Tolerably good writing but much worm-eaten and on ugly paper. There is no date to show when the MS. was written. L. 9·1 in., br. 6·3 in., th. 0·3 in. This is the popular and somewhat silly romance of Hátem Ttáy, written by an Indian Moslem, and is sold lithographed in the bazár; it has also been translated into English.

24. خلاصة التعبير بخط ملا فيروز *The essence of the interpretation of dreams,* in the handwriting of the Mollá Firúz. Beautiful writing on strong greenish country paper, glazed. In excellent condition, bound in hard leather. L. 6·7 in., br. 3·8 in., th. 0·8 in. Muhammad Ăly Ssofy is the compiler or rather

translator, of this dream-book from the Arabic.—Members of the body, and the physical, animal, and intellectual soul. Explanation of the activities of these. A true dream. Necessity of sleep. Imagination at work in a sleeping and waking state: its multifarious activity. Demonstration that the divine force communicates true visions in dreams, which are in lieu of divine inspiration; and demonstration that this divine force is not human; how it manifests itself to man; how it can be known. The opinion of Aristotle about the truth of this divine force. Dreams are not only produced by the imagination alone, but the judgment and memory also come into play. Division of dreams into true and false ones, and the way to discern them; and explanation that some kinds of dreams allow of no interpretation. Why the profit of any informative dream manifests itself later, and that of an admonitive one sooner, &c.—This appears to be a very complete dream-book, inasmuch as besides all possible things a person can dream about, of which interpretations are given, there are also objects which may stand for each other and have the same interpretation. This MS. was written in the 1191st year of Yazdijard, according to A.H. 1227, bearing the very humble signature of "the most foolish of men, Firúz B. Mollá Káwus."

25. دله محتاله *Delah Mahtálah.* Distinct black writing, somewhat damaged by worms, and loose in the leather covers, which are strong. L. 5·9 in., br. 4·2 in., th. 0·15 in. This is a tale about a cunning woman and the tricks she played during her life, which happened to be during the reign of the Khalif Harún Al-Rashyd. This MS. was finished on the 7th Ssafar A.H. 1221.

26. درّالمجالس *Durr-ul-majáles,* i.e. *Pearl of assemblies.* Distinct black writing, but much riddled and otherwise damaged by worms, although the MS. is not old, as it was made A.H. 1248. The pages are loose, and the covers are of cloth-covered pasteboard. L. 8·2 in., br. 5·2 in., th. 0·9 in. This is a collection of moral and religious tales, as follows:—On the creation of Adam, on the excellence of liberality, on the prophets Shoăyb, Moses, Solomon, Jesus, Muhammad. About Ăly the Commander of the Faithful, about Joseph, Kháled, about Ballál and Hallál, Loqmán the philosopher. About the advantages of making a profession of the Faith, about Sulttán Ebráhym Adham; about a liberal man and an avaricious woman; about the father of Ebráhym the friend of God; about the parrot

brought to Solomon; about the longing of Khajah Hasan of Bossrah; story of Satan and a man with reference to the resurrection; story of the king of Nyshápur and his petitioner. Story of Khajah Byă, of Khajah Sofyán Shúry, of Hasan Núry, of Sheykh Nabrasyá. On the excellency of the blessed month Ramadzán. Account of the house of the Kăbah. On the murder of Hasan and Husayn. Story about Abu Săyd; about the denizens of paradise. End.

27. داستان بر وزن گلستان *A story-book according to the fashion of the Gulistán.* Very nice handwriting, but the first seven leaves are falling to pieces and loose; they ought to be recopied to avoid their total loss: the rest of the MS. is not in the least damaged by moisture and is in excellent condition, except that the pages are loose and ought to be re-bound in the hard leather covers, which are also good. L. 6·5 in., br. 4·15 in., th. 0·4 in. This is a collection of prose stories interspersed with poetical couplets in the style of the Gulistán, to which also the contents are analogous, thus:—On the manners of kings. The morals of Durwayshes. On love and youth. On old age and weakness. On the advantages of silence. Praise of magnanimity. Blame of avarice. Etiquette in society.—This MS. was first composed A.H. 994, and the present copy made A.H. 1043, which makes it 246 years old.

28. دهیاو اول ارجن بکهاد نام *The first Adhyáy, called Arjún Bakhád.* Writing somewhat negligent but legible, damaged by worms. Strongly bound in good leather covers. L. 8·9 in., br. 5 in., th. 0·2 in. This appears to be part of a translation from the Sanskrit, done by order during the time of the Emperor Akbar from the Mahabhárat, Ramayán, and other books. Here we meet also with the fights of the Pándavas, which begin the MS.; it contains however 18 Adhyáys, *i.e.* chapters, where the volume terminates. There is no date, and to read negligent writing of this kind is not pleasant.

29. رياض الملوک *Rayádz almulúk,* Gardens of Kings. Tolerably nice but not pleasing handwriting; in most excellent condition and well bound in hard leather. L. 8·2 in., br. 5·1 in., th. 0·6 in. This is a collection of tales and anecdotes illustrating various virtues, such as patience, contentment, abstemiousness, &c. No date.

30. زوره باستاني و خشورشت زرتشت *Zurah Bástany and Khashurasht Zartosht.* In the careful handwriting of Mollá

Firuz; very slightly damaged by worms; well bound in hard leather covers, but they are loose. L. 6·6 in., br. 3·9 in. This is a tale purporting to be written by Adharpajuh during the reign of Nushyrwán, who elicits from him information on various topics, and obtains from him the interpretation of the book *Zurah*, written in Pehlvi but coming from India. It immediately appears that the whole is a literary forgery by some Muhammadan, since it is well known that it is peculiar to the professors of that and of no other religion to prefix the name Ebráhym to Zartosht. This copy was made Anno Yazdajardi 1187.

31. رساله در مخاطرات وزرات و شرایط ادب در وقت اشتغال و رساله چهل و چهار باب *On the dangers of Wuzirship; etiquette in business transactions and the 44 Chapter treatise.* Writing good but of two kinds, and running also round all the margins; paper also of two kinds, slightly worm-eaten; hard leather covers, somewhat loose. L. 11·6 in., br. 6·5 in., th. 0·4 in. The first portion consists entirely of historical anecdotes about Wuzyrs, their dangers, court-etiquette, the duties of religion. Many of these stories are narrated by Khájah Netzámulmulk, and about the events he passed through when he was in the service of Alp-Arsllán, intended to illustrate various qualities necessary to a courtier. This part was written A.H. 1111. The next portion may be called a little encyclopædia of four sciences necessary to royal personages and to courtiers, *i.e.* diplomacy, serving as a means of verbal and written intercourse; poetry and the art of making verses; astronomical, and, lastly, medical science. Then comes the 44 chapter treatise, the contents of which are as follows:—1. On the knowledge of God. 2. On the creation of the prophet. 3. Gratitude to the Lord. 4. Obedience. 5. Thankfulness to parents. 6. On natural and educational abilities. 7. On speaking. 8. Sayings of Nushyrwán. 9. Youth and age. 10. Rules for eating. 11. On hospitality. 12. On becoming a guest. 13. On playing chess. 14. On making love. 15. On enjoying pleasure. 16. Going to the bath. 17. On sleep and rest. 18. Hunting. 19. Playing the chugán. 20. Going to battle. 21. Accumulation of property. 22. On keeping a deposit. 23. On buying captives. 24. On buying houses. 25. Buying horses. 26. Getting married. 27. The rights of a child. 28. The selecting of a friend. 29. Apprehension from foes. 30. On pardon and punishment. 31. Religion and jurisprudence from whom to be learnt. 32. Commerce. 33. Studying medicine. 34. Astronomy and geometry. 35. Poetry. 36. Music. 37. Service of the king. 38. Courtier.

39. On diplomacy and its requirements. 40. Duties of a Wuzyr. 41. Of a commander-in-chief. 42. Of a king. 43. On bravery. The 44th chapter is omitted and the book is not complete.

32. زبدة الرموز جلد اول *Zubdat Alramuz* [Essence of secrets], *first volume*. Distinct writing, not much damaged by worms; well bound in hard leather covers. L. 12·8 in., br. 7·3 in., th. 0·7 in. This is a collection of tales like the Thousand and One Nights, compiled by order of Muhammad Quttbshah B. Quttbshah, who ordered the author to write a book for his amusement. The author states that he drew his materials from a number of books he had brought from Ĕráq; this MS. is rather large, but the author promises to give the remainder of his story in a second volume. This MS. was written A.H. 1032.

33. طوطي نامه *The parrot book*. Various kinds of writing, and some of it in Shekestah; bad paper, damaged by worms, pages loose; covers are still good: the leather is painted with dots and lines, which must have been ornamental in former times. L. 9·1 in., br. 6·1 in., th. 0·9 in. This is the well-known story-book of Nakhshaby, wherein a lady wishes during the absence of her husband to see a lover, but the faithful parrot amuses her with a story every night, so that she forgets her wicked intention and remains faithful till her husband's return. There is no date.

34. طرب المجالس *The amusement of the assemblies*. Careful, nice writing, in fine black ink, with all the headings in vermilion. Binding loose, but good, of dark green colour. L. 8 in., br. 5·7 in., th. 0·4 in. This is a beautiful collection of tales to illustrate various moral principles; in some of them, according to the true Oriental fashion, animals also are introduced as speakers. The following is a general outline of the subjects treated:—The Creation; Adam and his children; the supremacy of man over brutes. Laudable and blameable qualities. Each of these chapters is divided into several independent paragraphs, with stories appended to each. This MS. was copied on the 14th of the ancient month Ardibehesht A.Y. 1162, answering to the 16th Rabĭ anterior A.H. 1207.

35. عيار دانش *The touchstone of knowledge*. Distinct writing, slightly injured by worms; well bound in hard leather covers. L. 8·7 in., br. 4·7 in., th. 1 in. This work has several names, and more or less extensive editions; it is also called *The Lights of Canopus*, and has been printed and translated not only

here, but also in Europe. The Arabs have an edition of it called *Khalelah wa Damnah*, which Baron Sylvestre de Sacy edited and commented upon in Paris; he, and after him many others, have identified all these as derived from the Sanskrit *Hitopadesa.* There is no date to this MS., but superior lithographed copies are to be had in the bazár.

36. فرج بعد الشدة جلد ثاني *Relief after distress, Vol. 2nd.* Distinct writing, somewhat worm-eaten; strongly bound, in hard covers. L. 10·1 in., br. 6·1 in., th. 0·6 in.; pp. 466. This work is translated from the Arabic; the point of each story is that the subject of it fell into difficulties and dangers from which he was afterwards rescued. The book sold under this title in the Bombay bazár is much smaller than this MS., which has no date nor the name of its author mentioned. The 1st vol. of this work does not exist in the library.

37. قصهٔ کامروپ *The story of Kámrúp.* Writing a little negligent; all the pages are loose, as well as the cover, which is good and of strong leather. L. 8·2 in., br. 4·4 in., th. 0·7 in.; pp. 326. Somewhat damaged by worms.—This is a tale the scene of which is laid in Hindostan in the town of Oudah and other places; the hero of it is Kámrúp, who falls in love, and whose adventures are here narrated. It is interspersed with verses; there is no date except the number 182, which may perhaps stand for A.H. 1182, or for some Hindu year, as the author of the book is (in an English sentence written on the first page) said to have been Bhoput Raee Nagur.

38. قصه ملک محمد و گیتي افروز *The story of King Muhammad and of Gyty Efrúz.* Distinct writing, somewhat damaged by worms; binding good leather. L. 8·5 in., br. 4·9 in., th. 0·4 in. There was a king who bore the name of Adharsháh and who had no children by his queen Zellalah, but on being informed by his astrologers that she would never give birth to one, and that he might, according to the decrees written in the stars, obtain issue from Samanrúkh, the daughter of the king of the East, he married her, but she fell into a deep melancholy which no medicine could cure. At last one Dánádil proposed to narrate to her the love and various adventures of King Muhammad and Gyty Efrúz. This story had such an effect on the lady that she recovered from her sickness, and Zellalah, the jealous queen, was killed on account of the machinations she had perpetrated. This copy was made at Surat A.H. 1192.

39. قصه پادشاهزاده و وزیرزاده *Story of the King's son and of the Wuzyr's son.* Tolerably good writing, somewhat injured by damp and by worms; binding good, of hard leather. L. 7·9 in., br. 4·7 in., th. 0·1 in. The son of the king was a bosom-friend of the Wuzyr's son. They were one day hunting, but were, during the violence of a tempest, separated from their followers. The son of the Wuzyr, who had taken refuge among the branches of a tree, soon perceived an Ŭfryt approaching and looking round cautiously. When this evil genius had convinced himself that no one was observing him, he rolled away with the greatest ease a very heavy stone from the mouth of a cave where he had imprisoned a lady of great beauty. He now offered her fruits of all kinds, which she reluctantly accepted. It appears that the king's son is destined to liberate her and to marry her. There is no date.

40. کتاب کلیله و دمنه ادیب نصرالله *The book Kalylah and Damnah, by Adyb Nassr-ullah.* Distinct writing, in various kinds of ink, and by two or three hands, not damaged by worms; well bound in hard leather covers. L. 10·1 in., br. 6 in., th. 2 in. This is an old and inelegant translation of a well-known book; the translator has so slavishly followed the Arabic text that he used as much as possible the very words of the original, and therefore a student not acquainted with Arabic would have great trouble to understand this book. Also most of the couplets occurring here and there are simply inserted, without any translation. The whole MS. consists of pp. 546, counting also the first ten pages, which are lost. There is no date.

41. کارنامه و دیوان سلیمان *The Kár-námah and the Dywán of Suleymán.* Writing by two hands, distinct, but worm-eaten in some parts; binding good, of hard leather. L. 7·8 in., br. 4·6 in., th. 11·2 in. The first is a love story or novel in prose, but containing also verses here and there. The preface here is by *Jyechund,* the son of the author, who was a Hindu and a Munshi near Multán. The story begins with the affairs of Sulttán Tájwar, an imaginary king of this country, which is also the theatre of the whole narrative; this story occupies one-half of the volume, and the other is filled with the Dywán of Suleymán, the contents of which are amatory and not very pleasing. There is no date.

42. کلثوم نه نه در فقه نسوان و آداب زنانه *Kalthúm Nehneh, or the religious law of women and the habits of the Zenánah.* Careful writing, not damaged by worms; well bound in leather.

L. 5·95 in., br. 3·6 in. th. 0·2 in., The contents of this little book are as follows:—Explanation on the religious ablutions; times in which prayers are not to be recited. On fasting. On marriage and the customs of it. On what is to be done in weddings, births, going to the bath, &c. Intercourse of wives with their husbands. On cooked things. Explanation about amulets to avert the evil eye. On matters licit and illicit. Compliance with the prayers of women. On the arrival and the departure of a guest, with a few other matters. This MS. was copied A.H. 1255.

43. لب لباب مثنوي *The Lab Labáb Methnawy.* Very careful writing, with ornamental printed frontispiece, each page enclosed in a gilded frame. Somewhat damaged by worms. Binding strong, in hard leather. L. 9·4 in., br. 5·5 in., th. 0·7 in. The author of this book is Muhammad B. Muhammad B. Alhusayn Albalkhy. The book commences with several prayers, and the Methnawy verses are written just as if they were prose, for the purpose of saving space. There are various stories, and the phrase "his Excellency the Mulwy—may God sanctify his secret!—has said" is prefixed in vermilion to many passages. The way to ascend to the various degrees of illumination peculiar to Ssofys is here pointed out, not in a systematical way but by means of parables and anecdotes. No date.

44. لطايف الظرايف *Anecdotes of wits.* Distinct writing on ugly paper, a little damaged by worms; every page enclosed in a frame of gamboge and red. Binding of hard leather covers. L. 8·6 in., br. 5·5 in., th. 0·4 in. The author of this jest-book is Husayn Wáătz Káshefy, who composed it A.H. 939, after his delivery from the prison of Herat, where he had spent one year. The contents are as follows:—On the lawfulness of joking, and some jests of the Prophet and other holy persons. Jokes of Amyrs, Wuzyrs, kings, courtiers, professors, Munshis, favourites; of Arabs, orators, scholars, judges, lawyers, and grandees. Jokes of ancient and modern philosophers, and wonderful stories about physicians of repute and about astrologers. Jokes of poets and their ways of speaking in assemblies, with specimens of their composition. Anecdotes of male and female wits, about misers, gluttons, and children, about greedy persons, thieves, beggars, blind and deaf men; about intelligent infants, male and female servants; about fools, liars, false prophets, and lunatics. Pages 98. Written A.H. 1214.

45. كشف المثال درتعبير خواب *Revelation of parables,* i.e. *interpretation of dreams.* Tolerably good writing; loose in the

covers, which are of good hard leather. L. 8·4 in., br. 4·8 in., th. 0·3 in. The author of this book was Mahmúd Alhasany Alradzawy, who arranged it according to the 28 mansions of the moon, and the letters of the Abujad notation. Those, however, unacquainted with astrology need not fear that they will be disappointed; they need only look for the object they dreamt about, and will find what it means. Thus, for instance, there is an article about the sun, seeing it, and all kinds of circumstances connected with it; about water, and a number of other substances arranged alphabetically, with their interpretations appended. No date.

46. نسخه گیتا در فارسي *A copy of the Gytá in Persian.* Tolerably distinct writing on bad paper with very slight marks of worms; loose in the covers, which are of hard leather. L. 8·1 in., br. 4·9 in., th. 0·3 in. After the Bismillah and the praises of Muhammad, the statement occurs that this book was translated from the Hindu [Sanskrit ?] language, and without any other preamble a conversation between Parbatty and Mahadeo is commenced. The book is altogether mythological, but the blanks for the headings in vermilion have never been filled in. Towards the end there is one Sakh-Dyv who has a great deal to do with sorcerers, the writing becomes again negligent, and the book terminates with a conversation between Arjún and a Maharáj. The date of the month and day in which this copy was made is recorded, but the year omitted; it was written by Chaman Lăl, the son of Sunbul Dás Khatry, at Aurungabád.

47. مرات الخيال *The mirror of fancy.* Tolerably distinct writing, but injured by damp and worms; some pages are loose; the binding is good, of hard leather. L. 7·8 in., br. 4·5 in., th. 0·2 in. This is a little tale by an unknown author whose name is not mentioned. It treats of love and war and other matters, but appears to be of a trifling kind. There is no date.

48. مجموعه نثر و نظم *A collection of prose and poetry.* Very elegant writing, slanting diagonally on the pages; not injured by worms; binding good, of hard leather. L. 7·7 in., br. 4·2 in., th. 0·3 in. The prose portion consists of anecdotes, and more than one-half of the book is filled by verses from Nakshaby and others; the vol. consists of pp. 192. No date. At the end there are some Hindostani verses also.

49. مرزبان نامه *The Murzbán námah.* Very elegant writing, but in the perpendicular style according to the Arab fashion,

excepting only a few pages in the beginning, which have been added later. Slightly damaged by worms; binding good hard leather. L. 8·9 in., br. 5·1 in., th. 0·6 in. This is a collection of tales as follows:—Story of King Nykbukht, and the injunctions given by him to his children on his death-bed. Of Sháh Ardashyr and of the scholar Mehrbánbeh. Of the Kábuly Dyv and of the scholar Nykdyn. Of Dadmah and of Dádsetán. Of the wide-awake man [Zyrak] and the thief. Of the lion and the king of the elephants. Of the camel and the abstemious lion. Of the eagle and of Azádchehr. Each of these stories is however divided into several smaller ones, in which various kinds of animals are the speakers. This appears to be an amusing book, and was copied A.H. 1007.

50. اخلاق المحسنين *Morals of the beneficent.* Distinct writing, worm-eaten in some parts; well bound in hard leather covers. L. 8·1 in., br. 5·1 in., th. 0·8 in. The beginning of this book is wanting, but, as it has also been printed in England and lithographed in this country, it does not matter much. No date.

51. مفرح القلوب *Rejoicer of hearts.* Distinct writing on bad paper, damaged by worms and moisture; well bound in leather covers. L. 8·9 in., br. 6·2 in., th. 0·3 in. This is translated from the Hitopadesa and divided into four chapters by the order of some one whose name has been eaten out by worms, as well as that of the author.

52. مها بهارت پنج پرب *Five chapters of the Mahábhárat.* Shekestáh writing, worm-eaten; bound in hard leather covers, one of which is torn off. L. 8·2 in., br. 4·9 in., th. 0·7 in. This appears to be one of the many works produced by order of the emperor Akber, but the translator's name is not mentioned. No date.

53. مقامات فارسي *Persian Maqámát.* Nice writing, each page enclosed in a frame of two red and one blue line; somewhat damaged by worms; all the pages are loose in the covers, which are of hard leather. L. 10·2 in., br. 7·1 in., th. 0·4 in. The author does not reveal his name, and the 25 Maqámát of which this book consists are framed according to the fashion of the Arabic Maqámát, each containing some witty story in which also various rhetorical and poetical artifices of the language are displayed; here also Arabic verses are interwoven occasionally. This copy was made A.H. 1086.

54. مقامات فارسي *Persian Maqámát.* Fine distinct writing, rather worm-eaten; most of the pages are loose in the covers, which are of hard leather. L. 8·5 in., br. 5 in., th. 0·6 in. The first part of this volume consists of a little grammatical tract of pp. 20, named *Qáădháahl Furs,* composed by Khojah Awys Bejápúry; good for beginners.—The next is a little *Pend-námah* composed by Sheykh Ábd-Allah Anssáry, consisting of versified moral precepts.—The next tract consists of pp. 2½, and is a profession of repentance, founded on a few quotations from the Qorán; it is called Tubah-námah.—The last are the Maqámát, *i.e.* Sessions, described in the preceding No., 53, also complete in 25 Maqámát. Copied A.H. 1202.

55. نزهت الارواح مع مكتوبات شيخ شرف الحق *The Delight of Souls; and the letters of Sheykh Sharf al-haqq.* Distinct writing, worm-eaten, and large in leather covers, which are also in a dilapidated condition. L. 6·8 in., br. 4·7 in., th. 0·7 in. This is a nice collection of short tales spiced with couplets here and there. It appears the author's intention was to imitate the Gulistán, which this collection of stories resembles in arrangement and in the subject. Then come 26 letters of Sheykh Sharf al-haqq interspersed with verses, and every page is enclosed in a frame. The last part of the MS. is a most wretched confusion of scraps on various subjects, religious, medical, and philosophical, but the ugliest scrawl of all consists of a collection of quatrains which terminates the book.

56. نخلستان لچهمي نارابن *The Palm-grove of Lachmy Narayan.* Tolerably distinct writing; loose in the covers, which are of leather. L. 6·4 in., br. 4 in., th. 0·2 in. Although the author was a Hindu, as the name in the title implies, he wrote in Persian, as has been seen from several other books of his, described in this catalogue. This palm-grove consists altogether of anecdotes, to many of which verses are also added. The anecdotes do not appear to be original compositions, but culled from various Muhammadan books. No date.

57. ولادت نامهٔ نوشيروان *The book of the nativity of Nushyrwán.* Distinct writing, somewhat worm-eaten, and bound in strong leather covers. L. 8·7 in., br. 5·9 in., th. 0·15 in. The author of this book, who does not mention his name, begins it with the Dástán syum, *i.e.* 3rd story, on the birth of Nushyrwán. This

appears to be a late and entirely fabulous production intended as a vehicle for the promotion of Muhammadan interesst, since the celebrated Wuzyr Barzachumeher is here made to play the part of a prophet and to predict the advent and divine mission of Muhammad; and the whole book, in which there is not a single stop nor paragraph from beginning to end, runs upon analogous subjects. No date.

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گلشن خيالات (VII. 2†. Verses.)

گلشن راز (VII. 127. Poem.)

(م)

متفرقات نجوم و دو رساله در نجوم (I. 84. Astr. Tables, &c.)

مثنوي معنوي (VII. 138, 141, 145, 146*. Poetry.)

مثنوي مرات حسن در هندي (VII. 142. ditto.)

مجرب الشفا (V. 22. Med.)

مجربات اكبري (V. 20. Med., also I. 8†.)

مجسطي ناقص الاخر (I. 74. Ptolemy's Almagest.)

مجمع الصنايع (VII. 143. Composition.)

مجموع انشا (III. 4. Scraps.)

مجموع خاني (VIII. 73. Rel.)

مجموعه ابيات فارسي (VII. 135. Misc. Poetry.)

مجموعه ابيات وغير بخط محمد عالم (VII. 2. Verses, Corresp. &c.)

مجموعه اشعار متفرقه (VII. 5. Misc. Verses.)

مجموعه شمسي (I. 75. Solar Syst. Elements.)

مجموعه منثوره و صد كلمه امير (III. 21. Miscel.)

مجموعه نثر و نظم (IX. 48. Anecd. & Verses.)

مجموعه نجوم و حساب هندى (I. 86. Astron.)

مجموعه نظم و نثر عربي و فارسي (VII. 136. Misc. Poetry.)

محاسن اخلاق ناقص الطرفين (VI. 18. Morality.)

محبوب القلوب (IV. 59. Biogr. of Poets.)

محيط معرفة (VIII. 8. Prognostics from Breath.)

مختار نامه وغيره هشت نسخه (VII. 137. Poems.)

مخزن اسرار (VII. 144. Poetry. VII. 61†.)

مختصر الاسرار در نجوم وغيره (I. 78. Astron., Astrol.)

مختصر تلخيص (VIII. 24. Rel.)

مختصر جامع النفع در طب (V. 9. Medical.)

مختصر شرح تلخيص (VIII. 25. Rel.)

مختصر وقايه (VIII. 78*. Rel. Law.)

مکاشفات اذر کیوان با دو رساله (VIII. 79*. Rel.)
منتخب التواریخ (IV. 24. Hist.)
منتخب از تواریخ فرشته (IV. 36*. Hist.)
منتخب کنز اللغات (II. 33. Dict.)
منتخب اللغات شاه جهاني (II. 37. Dict.)
منشات برهمن (III. 20. Letters.)
منية المصلي (VIII. 76. Prayers.)
مو امر الغبیگ (I. 73. Astron.)
موامره زیج الغبیغي و محمد شاهي (I. 53. Astron.)
مولود نامه و تحفة عباسیه و تقویم المحسنین (I. 72. Astron., &c.)
موید الفضلا (II. 38. Dict.)
مهابهارت پنج پرب (IX. 52*. Tale.)
میزان طب (V. 21. Med.)
مینود خرد (VIII. 8†. Rel.)

(ن)

نان و حلوا (VIII. 59†*. Moral Poetry.)
نزهت الارواح (VIII. 83. Rel.)
نزهت الارواح مع مکتوبات شیخ شرف الحق (IX. 55. Stories.)
نسخه اول لوایح دویم روضة العشاق سیوم قصص الانبیا چهارم
جنگ نامه پنجم تیمور نامه و دیگر عجوبات (VII. 128. Misc.)
نسخه پسندیده در ذکر بعضي شعرا (VII. Poet. Anthology.)
نسخه جاماسپ حکیم (I. 34†. Astrol.)
نسخه رشیدیه و ارسال الاعجاز خسروي (VI. 11. Dialectics.)
نسخه صیدیه و نان و حلوا (VIII. 59. Rel., &c.)
نسخه گیتا در فارسي (IX. 46. Tales.)
نخلستان لچهمي نارا ین (IX. 56. Anecdotes.)
نصایح ترکي بگفته امیر (VII. 14. Poetry.)

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APPENDIX.

This Appendix contains the titles of all the other books in the Library, and consists of five sections, as follows:—I. Avesta books. II. Pehlvi books. III. Arabic, Hindustani, Persian, and Turkish books. IV. Miscellaneous books. V. Gujerati books.

I.

AVESTA BOOKS.

Dictionary of the Avesta and Pehlvi, with English interpretation. Printed A.D. 1867. 4 copies.
Grammar of the Avesta with Gujerati explanation. Printed by Sheheryárji Dadhabhái Bharujá. 5 copies. A.D. 1863.
Grammar of the Avesta with Gujerati explanation. Printed by Framji Muncherji Jamasp Asa, A.Y. 1242.
Havanim and Yespam, MS., 2 copies, with Persian interpretation. A.Y. 1192, and A. Vikram 1763.
Havanim with Gujerati interpretation. Printed by Kawasji Edulji Kanga. A.D. 1866.
Khordah Avesta with Persian meanings and verses by the Desturs.
Khordah Avesta, Niáish and Yasht. 2 copies.
Khordah Avesta, with Pehlvi meaning. 2 copies.
 Ditto. Printed by Kawasji Nushirvánji Kanga, A.Y. 1228.
 Ditto. MS. from Eran, written A.Y. 1069.
 Ditto. MS. and Avesta from Eran.
Prayers of the Prophet for Gushtasp in the Avesta, with Pehlvi meaning.
Vendidad, Yzeshne, Vispered and Nirang; M.S. Written A.Y. 987 in Eran.
Vendidad with Pehlvi meaning. MS. Written A.Y. 1111.
Vendidad, first and 2nd Farg., with Gujerati interpretation. Printed by Kawasji Edulji Kanga, A.D. 1864. 2 copies.
Vendidad, 19th Farg., with Gujerati interpretation. Printed by Kawasji Edulji Kanga, A.D. 1866.

Vispered with Pehlvi meaning. Havanim and Yaspám with Persian meaning.
Vispered with abridged Yzeshne; the Vishtasp Yasht with some questions. A.Y. 1041.
Vispered with Nirang. 2 copies.
Vishtasp Yasht with Yzeshne and Nirang.
Yasht Sada (some portion of the).
Yzeshne with Sanskrit meaning.
Ditto Pehlvi ditto.
Ditto Nirang and Vispered, M.S; made in Erán A.Y. 1080.

II.

PEHLVI BOOKS.

Ardái Viráf: Story of the magician Okhud and Gushtperián Dictionary of the Avesta and Bun Dehesh. A.Y. 1192.
Ardái Viráf with English translation. Printed by Dastur Howshangji, A.D. 1872.
Ardeshir Bábegán (the Kárnámah of). A.Y. 1238.
Dadestan Dini. 2 copies. A.Y. 1236 and A.Y. 1242.
Dictionary, Pehlvi. MS. from Eran A.Y. 1093.
Dictionary, Pehlvi. Copied from an Erani MS. with Nosk and Yata, A.Y. 1234.
Dictionary, Pehlvi, with Pazend and English translation. By Destur Howshangji, A.D. 1870.
Dictionary, Huzvaresh and Pehlvi. By Destur Eraji Sorabji Mehrji Rana. A.Y. 1238.
Dictionary, Gujerati and Huzvaresh Pehlvi. By ditto ditto.
Din Kard. 2 copies. A.Y. 1234 and A.Y. 1237.
Grammar of the Pehlvi language. Printed A.Y. 1240.
Hadukht with Pehlvi meaning. Pehlvi tradition and Avesta dictionary.
Nirangestan.
Patet and some religious commands.
Ravayet. A. Vikramaditiæ 1806.
Sitáesh, *i.e.* praises of 30 angels.
Sitáesh Siruzah in Avesta characters.
Shikan Gumáni, Zár, and Jamaspi. A.Y. 1234.
Vajard Kard Dini. Copied from a printed book. A.Y. 1234.

III.

ARABIC, HINDUSTANI, PERSIAN, AND TURKISH BOOKS.

اخوان الصفا Lith. Bombay. H.

انوار سهيلي 2 copies. Lith. Bombay, A.D. 1828. P.

انشاي ني ناي Lith. No date. No place.

انجيل فارسي Typ. A.D. 1816.

انجيل عربي Typ. A.D. 1816.

ايسا غوجي Lith. Cawnpoor. No date.

ابوالفضل سه دفتر Lith. Cawnpoor, A.H. 1288.

بادله قويه برعدم جواز گبيسه 2 copies. Lith. Bombay, A.Y. 1198.

بالكافيه Lith. in the Punjáb. No date.

براهين سابطيه Typ. Calcutta, A.H. 1229. A.

برهان قاطع Lith. Bombay, A.H. 1248.

برهان قاطع جلد آخر Lith. Bombay, A.D. 1832.

بوستان يعني كليات شيخ سعدي جلد اول Typ. Calcutta, A.D. 1791.

تاليف شريفي Lith. No date nor name.

تاريخ راشد افندي Typ. Constantinople, A.H. 1153. T.

تاريخ نگارستان 2 copies. Lith. Bombay, A.D. 1829. P.

تاريخ مرات اسكندري Lith. Bombay, A.D. 1831. P.

تاريخ سير المتاخرين Typ. Calcutta, A.D. 1827. P.

تاريخ فرشته 2 copies. Lith. Bombay, A.H. 1247. P.

توريت درعربي A Bible. Typ. Rome, A.D. 1671, fol.; very scarce.

جارج نامه 2 copies. 3 vols. Lith. Bombay, A.D. 1837. P.

جارج نامه جلد دويم Ditto.

جام كيخسرو 2 copies. Lith. Bombay, A.Y. 1217. P.

خلاصة الحكمت درطب Lith. A.H. 1262, place unknown.

خويشتاپ وزردست افشار وزنده رود 3 copies. Lith. Bombay, A.Y. 1216. P.

خسرو شیرین نظامي Lith. A.H. 1249. P.

دساتیر Typ. Incomplete at beginning. No date. P.

دفع الهزل Lith. Bombay, A.H. 1246. P.

ساقي نامه ظهوري Lith. Lucknow, A.H. 1263. P.

رساله استشهادات Lith. Bombay, A.Y. 1197 P. and Guj.

شاهنامه Lith. Bombay, A.H. 1279. P.

صدپند سود مند و رساله عبدالله انصاري و تحفه الملوک و سعادت نامه Lith. Cawnpoor, A.H. 1275.

عجب العجایب Typ. Calcutta, A.D. 1818. A.

فرهنگ لغات دساتیر Typ. No date nor place.

فروغ آئین Lith. Bombay, A.Y. 1232.

کتاب المقدس در عربي 2 vols. Typ. London, A.D. 1822. A.

کتاب الملل و النحل London, 1st Part 1842. 2nd Part 1846. *Sharestaní.* Ed. Cureton. A.

گلزار حال 11 copies. Lith. Bombay, A.Y. 1232. P.

گلستان Lith. Calcutta, A.D. 1825. P.

گلستان Lith. Place not known, A.D. 1819. P.

گلستان Lith. Bombay, A.H. 1249. P.

گلشن فرهنگ Lith. Bombay, A.Y. 1231.

ليلي و مجنون هاتفي Typ. Calcutta, A.D. 1788. Ed. Sir W. Jones. P.

منطق الطير 2 copies. Lith. Bombay, A.H. 1268.

منهاج العابدين Lith. Agra, A.H. 1271. P.

ميزان الحق 2 copies. Lith. Shushi, A.D. 1835. P.

نان و حلوا Lith. Bombay, A.H. 1262. P.

نماز نصاري و نصايح نماز Typ. London, A.D. 1818. H.

يوسف زليخا جامي Lith. Bombay, A.D. 1829. P.

يوسف زليخا و مثنوي مير حسن دهلوي و مذهب عشق Lith. Bombay, A.H. 1266.

IV.

MISCELLANEOUS BOOKS.

Adminstration (Civil) of the Bombay Presidency. (Pamphlet.)

Ægypticarum Originum et Temporum, &c. Jac. Perizonii. 2 vols. 8vo. 1711.

Antiquités de la Perse (Mémoires sur diverses), par Silvestre de Sacy. Paris, 1793. (2 copies.)

Avesta in English. From Prof. Spiegel's German transl. By A. Bleeck. Hertford, 1864.

Avesta. Zend-text, complete, by Westergaard. 1 vol. 1852. (2 copies.)

Bayer (T. S.)—Historia Regni Græcorum Bactriani, &c. Petropoli, 1738.

————Historia Oshroena et Edessena ex numis. illustrata. Petropoli, 1734.

Benfey.—Persische Keilinschriften. Leipzig, 1847.

Bomberg und Steger.—Baukunst der Inder. Leipzig, 1844.

Botta.—Mémoire sur l'Ecriture Cunéiforme Assyrienne. Paris, 1848.

Bopp.—Zahlwörter der Zendsprache. (Pamphlet. No date.)

———Comparative Grammar. Translated by Eastwick. 3 vols. London, 1862. (2 copies.)

Bréal (Michel).—Hercule et Cacus. Paris, 1863.

Breitschneider.—Niniveh und Nahum, mit Beziehung der Resultate, &c. München, 1861.

Brockhaus.—Vendidad Sade. Leipzig, 1850.

Bunsen.—The Philosophy of Universal History. 2 vols. 1854.

Burnouf (M. E.)—Observations sur la Gramm. de Bopp, sur ce qui se rapporte à la Langue Zende. Paris, 1833.

————Mémoire sur Deux Inscriptions Cunéiformes trouvées à Hamadan. Paris, 1836.

————Extrait d'un Comment. et Traduction Nouvelle du Vendidad Sade. Paris, 1829.

————Commentaire sur le Yaçna. (Large 4to.) Paris, 1833.

Catalogue of Books in the Sir Jamsettji Jijibhoy Parsee Benevolent Institution.

Catalogues (Foreign). By Williams and Norgate. 2 vols. 8vo. London, 1856.

Chardin (Chev.)—Voyages en Perse et autres lieux. 3 vols. 4to. Amsterdam, 1735.

Chwolson (D. A.). Ueber Tamuz, &c., bei den alten Babyloniern. St. Petersburg, 1860.
———————Die Ueberreste der Altbabylonishen Literatur. St. Petersburg, 1859.
———————Die Ssabier und der Ssabismus. 2 vols. St. Petersburg, 1856.
Dabistan: School of Manners. Transl. by Shea and Troyer. 3 vols. Paris, 1843.
Dictionary Latin-English and English-Latin. Publ. by R. Chambers. Edinburgh, 1853.
Dictionary English and Sanscrit. By Williams. London, 1851.
Dictionary (Webster's English) unabridged and enlarged. London, 1854.
Dictionary Hindostani and English, by Duncan Forbes. London, 1848.
Dictionary New Greek and English Lexicon, by James Donnegan, M.D. London, 1837.
Dictionary English and Hindostani, by John Gilchrist. 2 vols. 4to. Calcutta, 1787.
Dictionary Persian, Arabic, and English, by John Richardson. 2 vols. large folio. 1770 and 1780.
Dhunjibhai Framji Patell, Esq.—On the Origin and Authenticity of the Zend Language, &c. Bombay, 1861.
Discoverie of the Sect of the Banians, &c. London, 1630.
Discussion on the Christian Religion between Pestonji Manockji, ed. *Jami Jamshid*, and Rev. J. M. Mitchell. Bombay, 1845.
Dorn.—Masanderanische Sprache. St. Petersburg, 1860.
Dorow.—Die Assyrische Keilschrift. Wiesbaden, 1820.
Dossabhái Framji, Esq.—The Parsees, their History, Manners, Customs, and Religion. London, 1858.
Eckard (Fr. S.).—Ormuzd's lebendiges Wort an Zoroaster. 1 vol. 8vo. Greifswalde, 1780.
Elisæus.—History of Vartan. Transl. from the Armenian by Neumann. London, 1830.
Expedition Scientifique en Mesopotamie. Publiée par Jules Oppert.
Ferguson (James).—Palaces of Niniveh and Persepolis restored. London, 1851.
Fryer (M.D., Cantab.)—A New Account of East India and Persia. London, in folio, 1698. (Very scarce.)
Geographische Anordnung, &c. im ersten Fargard des Vendidad H. Kiepert. (Pamphlet, no date.)
Gibbon's Roman Empire (History of the Decline and Fall). 8 vols. London, 1862.

Grotefend (G. F.)—Tributverzeichnisse des Obelisken aus Nimrud. Göttingen, 1852.

Gumpach (I. von).—Die Zeitrechnung der Babylonier und Assyrier. Heidelberg, 1852.

Haug (Dr. M.)—Ueber Schrift und Sprache der zweiten Keilschrift Gattung. Göttingen, 1855.

————Ueber die Pehlewi Sprache und den Bundehesch. Gottingen, 1854.

————Die Gathas des Zarathustra. 4 copies. Leipzig, 1858.

————Essays on the Sacred Languages, Writings, and Religion of the Parsees. (2 copies.) Bombay, 1862.

————Outline of a Grammar of the Zend Language. (2 copies.) Bombay, 1862.

————Lecture on the Origin of the Parsee Religion. Poona, 1867.

Herbelot (M. d').—Bibliothèque Orientale. (Folio.). Maestricht, 1776. (Very scarce.)

Heeren's Historical Researches. Asiatic Nations. 2 vols. London, 1854.

Heidelberger Jahrbücher der Literatur. (3 pamphlets, odd.) Heidelberg, 1823.

History of the Early Kings of Persia. From Mirkhond. By David Shea. London, 1832.

Hoeck.—Veteris Mediæ et Persiæ Monumenta. Göttingæ, 1818.

Hoefer (Fred.)—Premier Mémoire sur les Ruines de Ninive. Paris, 1850.

Hölty (Arnold).—Djemschid Feridun, Gustasp, Zoroaster : eine Kritisch historische Untersuchung. [Examination of the 1st Farg. of the Vendidad.] Hannover, 1829.

Hyde (Th.).—Veterum Persarum et Parthorum et Medorum Rel. Hist. 4to. Oxon. 1760. (Very scarce.)

Idiomatic Sentences in English, Gujerati, Hindustani, and Persian. By Bahmanji Dosabhai Munshi. Bombay, 1873.

Jones (R. Harries).—The Japhetic Races. Göttingen, 1857. (Pamphlet.)

——(Sir William).—Works. 2 vols. 4to. London, 1801.

Journey through Persia, &c. By James Morier. 2 vols. London, 1812.

Justi (Ferdinand).—Handbuch der Zendsprache. 1 vol. 4to. Marburg, 1864.

Kennedy (Lieut-Col. Vans).—Researches into the Origin and Affinity of the Principal Languages of Asia and Europe. London, 1828.

Ker Porter (Sir Robert).—Travels in Georgia, Persia, &c. 2 vols. 4to. London, 1821.

Kossovicz (Dr. Cajetanus).—Decem Sendavestæ Excerpta, Latine vertit, &c. Parisiis, 1864.
Kruger (Jakob).—Geschichte der Assyrier and Iranier. Frankfort, 1856.
Lassen (Chr.)—Zur Geschichte der Griechischen und Indo-Skythischen Könige. 8vo. Bonn, 1838.
————Die Altpersischen Keilinschriften. Bonn, 1836.
————Vendidadi capita quinque priora. (5 Farg. of the Vend. in Zend only.) Bonn, 1852.
Layard's Nineveh and Babylon. London, 1853.
Le Brun (Voyages de Corneille) en Moscovie, Perse, Indes Orientales, &c. Folio. 1 vol. 1718. (2nd vol. lost.)
Letter from Sir Edward Ryan to the Honourable Court of Directors.
Letter (English version of a Gujerati).
Letter to the Government of Bombay by the Managing Committee of the Bombay Association.
Lettre à Monsieur A. du P. (The well-known letter of Sir W. Jones to M. Anquetil du Perron.) Londres, 1771.
Malcolm (Sir John, K.C.B., &c.) History of Persia from the earliest period to the present time. 2 vols. folio. London, 1815.
Medailles des Rois Persans de la Dynastie des Sassanides. Par Adrien de Longpérier. Paris, 1840.
Mémoire sur les Costumes des Perses. Par le Citoyen Mongez. (No date.) 2 vols.
Menant (J. Oppert et J.)—Les Fastes de Sargon, Roi d' Assyrie. Paris, 1863.
———(M. J.)—Zoroastre: Essai sur la Philosophie Religieuse de la Perse. Paris, 1858.
————Noms propres Assyriens. Paris, 1861.
————Textes Assyriens. Paris, 1861.
————Briques de Babylone. Paris, 1861.
————Recueil d'Alphabets Cunéiformes. Paris, 1860.
Mohl (Jules).—Text and French Transl. of the Shahnamah as far as the reign of Gushtasp. 4 vols. fol. Paris, 1838.
Mosis Chorenensis Historiæ Armeniæ Libri III. Londini, 1736.
Müller (Prof. Marc. Jos.)—Untersuchungen überden Anfang des Bundehesh. (Pamphlet, no date.)
———(Max).—Lectures on the Science of Language. 3rd edition. London, 1862.
Münter (Dr. Fr.)—Versuch über die keilförmigen Inschriften zu Persepolis. Kopenhagen, 1802.
————Religion der Babylonier. Kopenhagen, 1827.

Neriosengh's Sanskrit Uebersetzung des Yaçna. Dr. Fr. Spiegel. 1861.
Newton's Chronology (Sir Isaac). London, 1728.
Niebuhr (C.)—Voyage en Arabie, traduit de l'Allemand. 2 vols. 1780.
————Description de l'Arabie. 4to. Copenhague, 1773.
———(Marcus).—Geschichte Assur's und Babel's. Berlin, 1857.
Nineveh and its Palaces, by Bonomi. London, 1857.
Oppert (Dr. Julius).—Das Lautsystem des Altpersischen. Berlin, 1847. (Bound in 2 vols.)
————————Etat Actuel du Déchiffrement des Inscriptions Cunéiformes. Paris, 1861.
————————Elements de la Grammaire Assyrienne. Paris, 1860.
————————Expedition Scientifique en Mesopotamie. 2 vols. folio. Paris, 1863.
Olshausen (Dr. Justus).—Die Pehlewi Legenden. Kopenhagen, 1843.
Ouseley (Sir William).—The Oriental Geography of Ebn Haukal. London, 1800.
————————Travels in Various Countries of the East, more particularly in Persia. 3 vols. 1819.
————————Oriental Collection. London, 1797. (1st and 3rd vols.)
———(Sir Gore).—Notices of Persian Poets. London, 1846.
Parsee Inheritance Law. Pamphlet.
Parsee Priest Defamation Case. Bombay, 1870.
Peiper (C. R. S.)—Commentationes de Libro Persico مهر و مشتري Particula I. (Pamphlet, no date.)
Pietraszewski (I.)—Deutsche verbesserte Uebersetzung der Bücher des Zoroaster. 1st vol. Berlin, 1864.
————Abrégé de la Grammaire Zende. Berlin, 1861. (3 copies.)
——————Epitome of Zend Grammar. Transl. from the French by Edward Rehatsek. Bombay, 1862.
Rask (R.)—Ueber das Alter und die Echtheit der Zend Sprache. &c. Berlin, 1826.
Rawlinson (George, M.A.)—History of Herodotus. 4 vols. London, 1862.
————(Col., C.B., &c.)—Notes on the Early History of Babylonia. London, 1854. (Pamphlet.)
————————Memoir on Cuneiform Inscriptions. (Behistun Inscription). (No title-page.)
————————Inscriptions of Assyria and Babylonia. London, 1850. (Journ. R. A. S.)

Rawlinson (Col., C. B., &c.)—Persian Cuneiform Inscriptions at Behistun deciphered and translated. London, 1846. (Journ. R. A. S.)
Raj (The British). (Pamphlet.)
Religion (Die) der Feueranbeter in Indien und Persien. Altona, 1796.
Report of the Committee of Management, Bombay Association. Bombay, 1853.
Report of the Schools of the Sir J. J. Benevolent Institution. Bombay, 1862, another for 1869.
Report of the Board of Education for the year 1846.
Report of the Committee of the District Benevolent Society of Bombay for 1859.
Report of the (Annual) Agricultural Society, 1863.
Ditto Student Society, 1862.
Ditto Nagdevi Charitable Dispensary.
Ditto Students' Library.
Ditto Dhunjibhai Framji Library, 1863.
Ditto Bombay Association. 2 vols. 1853 and 1856.
Ditto (Third) of the Bandora Dispensary. 1861 and 1863.
Rhode (S. G.)—Die heilige Sage und Religions System der alten Baktrer, Meder, und Perser. Frankfort, 1820.
Rich.—Memoir on Babylon. London, 1815. (Another copy. London, 1818.)
Ritter (Carl).—Die Stupas (Topes). Berlin, 1838.
Rules of the Parsee Benevolent Institution.
Sharastani (Religions Partheien und Philosophenschulen) übersetzt von Dr. Th. Harbrücker. Erster Theil. 1850.
Spiegel (Dr. Fr.)—Avesta: Die Heiligen Schriften der Parsen. 3 vols. 8vo. Leipzig, 1852.
————Grammatik der Parsisprache. Leipzig, 1851. (3 copies.)
————Die Altpersischen Keilinschriften im Grund Texte mit Uebersetzung, &c. Leipzig, 1862.
————Commentar über Das Avesta. Erster Band Vendidad. Leipzig, 1865.
————Interpretation des Vendidad. Leipzig, 1853.
————Vendidad in German. Leipzig 1852.
————Yaçna and Vispered in German. Leipzig, 1854.
————Eran. Das Land zwischen dem Indus und Tigris. Berlin, 1863.
————Die traditionelle Literatur der Parsen. Wien, 1860.
————Grammatik der Huzvaresh-Sprache. Wien, 1856.

Spiegel (Dr. Fr.) Der 19te Fargard des Vendidad. (No date.)
——————Avesta, text in Zend. Wien, 1859. (2 vols.)
Stanley (Th.)—The History of the Chaldaick Philosophy. 4to. London, 1662.
Stern (M. A.)—Die dritte Gattung der achämenischen Keilinschriften. Göttingen, 1850.
Strabo (Geography of). Transl. by Hamilton and Falconer. 3 vols. London, 1854.
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V.

GUJERATI BOOKS.

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૧ વંદીદાદ માઅ્એની સાથે છાપેલો ફરાંમજી અસપંદીઆરજી રબાડી-
વાળો સને ૧૮૪૨ માં છાપેલા.

૧ વીસપરદ અને ઇજેશને ગુજરાતી માઅ્એની સાથે ફરાંમજી અશ-
પંદીઆરજી રબાડીવાળી સને ૧૮૪૩ ઇસવીમાં છાપેલી.

૧ ઇજેશને માઅ્એની સાથે અશપંદીઆરજી ફરાંમજી રબાડીવાળી
સને ૧૨૧૮ ઈઅજદજરદીમાં છાપેલી.

૧ વીસતાશપ ઈઅશાત માંઅ્એની શાથે લખેલી.

૨ વીસપરદ માઅ્એની શાથે તથા ઈરાણી પતેત કેકોબાદજી મનચેરજી
મુલાં ફીરોજની સને ૧૨૦૮ ઈઅજદજરદીમાં છાપેલી.

૧ તમામ અવસતા દાદાભાઈ કાવશજી અખબારે શોદાગર વાળી સને
૧૨૪૦ ઈઅજદજરદીમાં છાપેલી.

૨ ખુરદેહ અવસતા માઅ્એની સાથે દસતુર અરદેશર રૂશતમજી મુલાં ફી-
રોજીની છપાવેલી સને ૧૨૩૦ ઈઅજદજરદીની.

૩ ખુરદેહ અવસતા દસતુર એદલજી દોરાબજી શનજાંણાંવાલી સને
૧૨૩૨ ઈઅજદજરદીમાં છપાવેલી.

૧ ખોરદેહ અવસતા માંઅ્એની શાથે શંવત ૧૮૨૨ નાં સાલની લખેલી.

૬ ઈઅશાત બા માંઅ્એની એટલે દશ ઈઅશાત દસતુર એરમજી તથા
મનચેરજી વાછા વાલી. સને ૧૨૪૧ ઈઅજદજરદીમાં છપાવેલી.

આંવાં ઈઅશાત માઅ્એની શાથે દસતુર એદલજી દોરાબજી જામાશપ
આસાવાલાની છપાવેલી.

૧ અવીજેહ દીન છાપેલી મરહુમ મુલ્લાં ફીરોજીની બનાવેલી.

૧ દશાતીર છાપેલી.

૧ રવાએત કાંમાંવોરા બાબતની લખેલી.

૧ જરતોશતનામું છાપેલું શેઠ ખરશેદજી રૂશતમજી કામાજીવાળું.

૩ આદરબાદ મારાશપંદનું પંદનામું શેહરીઆરજી દાદાભાઈ ભરૂચાવાળું
છાપેલું.

૧ આદરબાદ મારારાપંદનું પંદનામું તથા મીનો એરદ દસતુર જમશેદજી એદલજીનું છપાવેલું.

૨ રહબરેદીને જરતોશતી દસતુર એરમજી શેરાબજી મેહરજી રાંણાંની છપાવેલી સને ૧૨૩૮ ઈ૦.

૧ દીને માજદીઅશને.

૧ અરદાએવીરાફનામું પારશી રૂશતમજી શેરાબજીનું સને ૧૮૪૪ માં છપાવેલું.

૨ નામ સેતાએશનેનો રેસાલો મનચેરજી કાવશજી લંગડાનો છપાવેલો.

૧ તફસીરે ગાહંમબાર છાપેલી.

૧ દોઆ ના મસેતાએશનેનો તરજુમો તથા શરેહ એરવદ ખરશેદજી કટેલીવાલો.

૧ ઇઠોતેર રવાએત છાપેલી.

૨ ફરજીઆતે જરતોશતી.

૧ ફરમાંને દીને જરતોશતીના ચોપાંનીઆં.

૧ જરતોશનાંમું દસતુર પેસુતનવાલું ગુજરાતી.

૨ ફરમાંને દીન.

૧ તફસીરે ગાહે ગાસાંની.

૧ મોજે જાતે જરતોશતી.

૨ ખોલાસે માજદીઅસને.

૧ આદરખોરેહ.

૨ જરતોશતી બચાંઓને વાસતે ધરમનીતી.

૧ શીઆવખશનાંમું એરવદ ટેમુલજી દીનશાજી વાલું.

૧ તવારીખે કદીમ ઇરાન જમશેદજી પાલનજી કાપડીઆવાલી.

૨ ઇરાંનની તવારીખ બેરાંમજી ભીખાજી કાંગાવાલી.

૨ ઇરાંનની મુખતેસર તવારીખ સને ૧૮૭૨-૭૩ ઇસવીમાં બમનજી બેરાંમજી પટેલે છપાવેલી.

૨ ઇઅજ દજરદી તારીખ શેઠ ખરશેદજી રૂશતમજી કામાજીવાલી.

૧ જરતોશતી દીનમાં કબીસાની શાહેદીની કેતાબ.

૧ દકૈઉલ હજલ.

૧ રેસાલે એશત શહાદ નામની છપાએલી ચોપડીનો વધારો.

૧ ખોરેહ વ હીજક.
૧ શવાહેદોલનશીસે શી એશબાતે કબીસે.
૧ મુખતેસર રદ જવાબ કબીસાની ખોરેહ વ હીજક કેતાબનો.
૧ નરમદાકોશ ગુજરાતી શબદારથ સંગરહ.
૧ ગંજનામું મનસુખનું.
૧ ગરેટ બરીટન ખાતેની મુસાફરી.
૧ પંચાગ પોથી.
૨ પારશી લોકોનાં લગન અને તલાક બાબેનો સન ૧૮૬૫ નો ધારો.
૨ સુર્યોદય દફતર ૧-૨.
૨ ખેશતાબ જરદશત અફશાર જેનદેરેદ.
૩ મકારોફાતે આજરકેવાંની અથવા જાંમે કેખોસરો.
૨ રાહે પારસા.
૧ તોફએજ મશીદ.
૨ તકવીઅતે દીને માજદીઅસનાન.
૨ જરતોશતી લોકોના ધરમ પુસતકો તથા એ પુસતકોની ભાશા અને
પુરાતનપણાંવીસે નીબંધ સોરાબજી શાપુરજી બંગલીવાલો.
૩૬ હુજ વારશ અથવા વીશેશ પેહેલવી ભાશાનું વેઆકરણ શેઠ ધનજી-
ભાઈ ફરામજી પટેલવાળું.
૧ અહેવાલે જંદ અવસતા.
૧ કબીસો બાતેલ કરવા વીષે હાતની લખેલી કેતાબ.
૧ હાદીએ ગુમરેહાંન.
૧ દીનહદીસનો તરજુમો.
૨ રેહનુમાએ માજદીઅશનાન પુસતક ૧ લું.
૧ રહેરાસતનું માએ જરતોસતીઆનના આંક ૧-૨-૩ જો.
૨ જરથોશતરે દીનામ.
૧ જરથોશતી ધરમ શું છે તે બાબેનો રેસાલો દસતુર પેશુતન વાલો.
૧ રદ જવાબ રેહનુમાએ જરતોશતીમાંથી જનમ પાંમેલાં તકલીદી
(૨૪૦૦) વરશના ચોપાનીઆંનો.
૧ જમશેદીન ઓરોજ.
૧ દાદે જરથોશત.

૧ ઈરાંણની ખીલારીફી તખતીવીસે ઈનામનો રેસાલો.
૧ રેસાલે એજહારે શીઆતે ઈરાંણ.
૧ ગુલજારે હાલ.
૧ દબેસતાનુલ મજાહેબ.
૧ ગુલેસતાંન સને ૧૮૩૮ માં છપાએલી.
૧ તજ કરતુલ હોકમા.
૧ દાંનેશ નાંમે જેહાંન.
૧ અખવાંને સફા.
૧ રમુજે ફરસત.
૧ બાંનુ ગોશસપ નાંમું.
૧ પંદનાંમે મુલ્લાં ફીરોજ.
૧ ફરામરજ નાંમું.
૧ પાદશાહ બેહરાંમગોર તથા બાંનું હોશંગનો કીસસો.
૧ બહારે દાંનેશ.
૧ બાગો બહાર ઈઆને ચેઆર દરવીશનો કીસસો.
૧ ગુલજારે નસીહત.
૧ શેકસતારે દરોગી.
૨ જામાશપ આસાનાં ખાંનદાંનનો અહેવાલ.
૧ ફેરાદ ઉલકંમ ફાંમ.
૧ ખસુમતે બહરૂચ એટલે ભરૂચનો ફેશદ.
૧ મહારાજ લાએબલ કેશ.
૧ માકુલાતે બહમની.
૧ તાલીમે જરથોશતી.
૧ અહેવાલે રૂશતમજી જમશેદજી જીજીભાઈ.
૧ જોહરે જીનદેગાંની.
૧ કીશશે દસતુરાન વ મોબેદાંન.
૧ સર જમશેદજી બારોનેટની જીનદગીનો અહેવાલ.
૧ બેત રીતી.
૧ શેરને શટાબાજી.
૨ ચેમબરનો બનાવેલો માહાપુરૂશોનાં જનમારાનો અહેવાલ.

૧ કાપડ બનાવવાની વસતુની બીના.

૧ ગાથા ઘંબાર ઉપર ભાશણ શેઠ ખરશેદજી રૂસતમજી કામાજીનું.

૧ બુધ્ધીપરકાશ નીબંધ.

૧ ઈંગલંડનો ઈતીહાસ.

૧ પરાંણી સંગરહ.

૧ ઉદભીદ પદારથ.

૧ સદગુણી સ્ત્રીઓ.

૧ અસતરી ગનેઆંનમાલા બીજીવાર ૧૮૬૦ ઈસવી.

૧ સરશટી ગનેઆંન નીબંધ.

૧ નીતીબોધક નીબંધ.

૧ અહેવાલે શીરદોશી.

૧ ચેમબરનું બનાવેલું ગનેઆંન તતવ પુસતક.

૧ સતીઅ નીરૂપણ.

૧ અસતરી ઉપીઓગી સુચનાં.

૧ રાજારાંમ મોહનરાઅનું જનમ ચીતર.

૧ દલાલ તે ખતા.

૧ આંમદન નાંમું તથા કરીમા.

૧ આલફરેડ અરનેસટ આલબરટ ડયુક આવ એડીનબરગને આપેલું દસતુર પેસુતનનું માંનપતર.

૧ પારશી પંચાએતનાં ફંડનો હીસાબ સને ૧૮૬૩ ઈસવીનો.

૧ સ્ત્રીબોધ પુસતક ૧—૨—૩—૪—૫—૬—સને ૧૮૫૭—૫૮—૫૯—૬૦—૬૧—૬૨ નાં વરસનું.

૨ જરતોશતી તથા ઈસાઈ ધરમસંબંધીની મુખતેસર તપાસ.

૭ ખરીશટી ધરમનું ખોટારૂં આંક ૧—૨—૩—૪—૫—૬—૭—૮—૯—૧૦—૧૧—૧૨ મો સને ૧૮૫૬—૫૭ નાં વરસનાં.

૧૧ ઈરાંણ દેશનાં રેહનારા ગરીબ જરથોશતીઓની હાલત સુધારવા સારૂ ઈસથાપેલાં ધરમ ખાતાંનાં સને ૧૮૫૫ થી તે ૧૮૬૬ સુધીનાં હેવાલની ચોપડી નંગ ૧૧.

૧ ખોલાસે પંચાત.

૯ જગત પરેમીનાં સને ૧૮૫૩ નાં ચોપાંણીઆં.

૬ જગત પરેમીનાં સને ૧૮૫૪ નાં ચોપાંણીઆં.
૨ હેકાએતે ફ્રવરદેગાંના આંક ૨—૩.
૩ બાગે અનો રોહરવાંન સને ૧૮૫૪—૫૫ નાં.
૧ ગાહમબારે સફ્દારમદ માહ.
૮ મી. શી. જે. હાંરાલમ પાદરીઓ જોગ લખેલાં પરત ૧ થીતે ૧૭
  સુધીનાં.
૧ પારશીઓનાં ધારાવીસે તકરાર.
૨ પારશીઓ તમારો ધરમ કાહાંછે?
૭ રેહનુમાએ માજદીઅસનાંન પુસતક ૨ જું આંક ૧ લો ૨—૫—૬.
૧ રહેરાસતનુમાએ સભાનાં દસતુરોની દીનઆગાહી.
૨ તજકરતુલ મલાએક.
૧ તજકરતુલ મલાએકની સાબેતી.
૧ તકવીઅતે તજકરતુલ મલાએક.
૨ માંણસ જાતને ધરમની જરૂર.
૨ આતશબેરાંમની સાલગરહ એટલે સું.
૨ ઓલાસો.
૧ શકરોકને ગુમરેહાંન.
૧ દીને જરતોશતી.
૧ આરાસતે.
૧ નેજાઅ શેકન.
૧ જરથોશતી ધરમ પાલવાની અગત.
૧ પારસીઓ વચે લગન તલાકનો ધારો મુકરર કરવાનું બીલ.
૨ હીંદુસતાંનમાં બરીટીશ રાજ તથા એ રાજનો આગલા રાજાઓ શા-
  થનો મુકાબલો.
૧ ચશમક.
૧ અંગરેજનાં રાજનું સુખ અને સવતંતરપણું.
૧ સતીઅ શોધક.
૧ ગોલાંમી ધનદ્યો કરનારાઓની લડાઈ.
૧ એખ્તાલે તફસીરે ગાહંમબાર.
૧ ફ્રી મેસનરી.
૨ જાદુ અને ભુત.

૧ ગુરૂ અને સ્ત્રી વીરિનો નીબંધ.

૧ કાલારા.

૧ બચ્ચાંઓની સંભાળ.

૧ ફરાંમજી કાવશજી અને દાદીશેઠનાં આતશબેરાંમનાં મોબેદોની ભાંજગડ.

૧ નુકતેચીની.

૧ દસતુર મેહરજી રાંણાંનાં જશનનાં ફંડનો હીસાબ.

૧ કાવશજી બેરાંમજીનાં આતશબેરાંમનાં ગાંહમબારનો હીસાબ સને ૧૮૬૪.

૧ ફરાંમજી કાવશજીનાં દખમાં ઉપર પંચાતના ફંડનાં તરસ્ટીઓની સતા નથી તે વીસે.

૧ અફીમની લડાઈ.

૧ નોસારીની મલેસારની અનજુમનનો હીસાબ.

૭ જરતોશતી છોકરીઓની નીશાલનાં ચોપાંણીઆં સને ૧૮૫૭ થી તે ૬૨ સુધીના.

૪ જરતોશતી દીનની ખોલ કરનારી મંડલીનો અહેવાલ.

૬ દરિણીઓના ફંડનો હીસાબ સને ૧૮૫૩-૫૬-૫૮-૬૦-૬૧ નો.

૬ નોસારીની જરથોશતી મદરેસાનો હેવાલ સને ૧૮૫૭ થી તે ૬૨ સુધીનો.

૨ અગીઆર પારશી ગરહસથો.

૨ મુમબઈની પારશીની પંચાએત આગલ કેહવી હતી.

૧ પારશી પંચાએત તરફનો ખોલાસો.

૧ મુમબઈની પારસી પંચાએતે નસેસાલાર તથા ખાંધીઆઓ સાથે કીધેલા બંદોબસત.

૫ કદમી ગાહમબારના ફંડનો હીસાબ સને ૧૮૫૫-૫૭-૫૯-૬૦-૬૩ નો.

૪ કદમી મોબેદોના ગાહમબારનાં ફંડનો હીસાબ સને ૧૮૫૩-૫૪-૫૭-૫૯ નો.

૨ બોમબે આશોશીએશન સને ૧૮૫૫-૫૬.

૩ મનસુખી મનાજાત આંક ૧-૨-૩.

૧ ખાલાસએ બેહેદીન.

૧ ભલું મન રાખવાની જરૂર.

૧ અહેવાલે ઓરાતા આસા.
૧ જરથોશતીઓને માટે સુચના પતર.
૨ એક નમુનો અને બીજો નમુનો.
૧ જરથોશતી ઓબેદોમાં પોતાનાં ધરમનો તાતપરીઅ સમજવાની
  બાંમીવીસે.
૧ ટેબલ ટુવીંગ.
૧ ડોશલાં.
૧ શંકટની વેલાએ આપણે પરવરદેગાર પાસે મદદ માંગી હતી તે વીસે.
૧ જમશેદ અને સમનનાજ નાટક.
૨ શમશાત જરતોશતી નાંધલી મોહોટી અનજુમન.
૨ ભટકતા ઈરાણીઓનો પોકાર.
૧ બુધ્ધી વરધક ગરંથ.
૧ શેઠ મંગળદાશ નથુભાઈની છોકરીઓની નીશાલમાં ભાશણો.
૧ સચાઈ.
૧ સેતાએશે હોરમજદ.
૧ ચરચાપતર જરતોશતી શનેની બાબદ.
૧ મંડલી મળવાથી શું ફાએદો થાએછે તે વીસેનો નીબંધ.
૧ સેતારાનાં આતશ દાદગાહનાં ફંડનો હીસાબ.
૨ ગણદેવીખાતેનાં ગાંહમબારનાં ફંડનો હીશાબ સને ૧૮૬૦-૬૩નો.
૧ થાણાંની અનજુમનનાં ફંડનો હીસાબ.
૨ શીંગાપોરની જરથોશતી અનજુમનનો હીસાબ.
૩ નોશારીનાં ભગરીઆ મોબેદોનાં ગાંહમબારનાં ફંડનો હીસાબ સને
  ૧૮૫૪-૫૫-૬૦-
૩ કશરતસાલા સ્થાપક મંડલીનો હેવાલ સને ૧૮૬૦-૬૧-૬૨ નો.
૧૫ કોટનાં ધરમનાં દવાખાંનાંનો હીસાબ સને ૧૮૫૪-૫૫-૫૭-૫૮-૫૯
  ૬૧-૫૬ નો.
૯ મુલ્લાં ફીરોજ મદરેસાનો એહવાલ અને હીસાબ સને ૧૮૬૦-૬૨ થી
  તે ૬૮ સુધીનો તથા ૧૮૭૦ ના વરસનો.
૧ નોશરવાંનજી મનચેરજી કામાજીનાં ધરમખાતાનું તરશટડીડ તથા
  હીસાબ સને ૧૮૫૬.
૫ જગત વરણન પુસતક ૧ લું આંક ૨ થી ૬ ઠા સુધીનો.

૮ ગનેઆન પરશારક સને ૧૮૪૯-૫૦-૫૩ થી તે ૫૮ સુધી.
૨ જગતમીતર ૧૮૫૨ ના તથા ૧૮૫૫ ના આંક ૧-૨-૩.
૧૧ બુદ્ધીવરધક ગરંથ સને ૧૮૫૬ થી તે ૬૧ સુધીના વરસના.
૨ ગનેઆન પરસારકનાં ચોપાણીઆં સને ૧૮૬૦-૬૧ ના.
૧ ગનેઆન પરસારકના ચોપાણીઆં સને ૧૮૫૧ના આંક ૧ લાથીતે
   ૪ સુધી.
૧ નીતીબોધક ચોપાણીઆં સને ૧૮૫૭ નો આંક ૧-૨ જો.
૪ બામદાદ ચોપાણીઆં સને ૧૮૫૯-૬૦-૬૧-૬૨નાં વરશાનાં.
૧ બામદાદ ચોપાણીઆં સને ૧૮૫૮ ના આંક ૧ થીતે ૬ સુધીના.
૬ ઈઅશાદા પરસતની ફાઈલ સને ૧૮૬૮ થી ૭૩ સુધીનાં.
૨૨ મુમબાઈ સમાચારની ફાઈલ સને ૧૮૨૨-૨૩-૨૪-૨૫-૨૬-૨૮.
   ૨૯-૩૦-૩૭-૩૮-૩૯-૪૦-૪૧-૪૨-૪૪-૪૫-૪૬-૪૭-૪૮-૪૯ ની.
૭ રાસત ગોફતારની ફાઈલ જીલદ બાંધેલી સને ૧૮૫૧-૫૨-૫૪-૫૫
   ૫૬-૫૭-૫૮ ના વરસની.
૫ રાસતગોફતાર વગર જીલદની સને ૧૮૫૫-૫૭ થીતે ૬૨ સુધીની.
૪ સતીઅપરકાશાની ફાઈલ જીલદ બાંધેલી સને ૧૮૫૫-૫૭-૫૮-૫૯ની
૫ સતીઅપરકાસની વગર જીલદની સને ૧૮૫૬ થીતે ૬૦ સુધીની.
૭ ચાબુકની ફાઈલ સને ૧૮૪૨ થીતે ૪૮ સુધીની.
૧ જામે જમસેદની ફાઈલ સને ૧૮૬૬ ની.
૩ સમાચાર દરપણની ફાઈલ સને ૧૮૬૦-૬૧-૬૨-૬૪-૬૬ ની.
૨ અખબારે સોદાગર સને ૧૮૬૪-૬૫ ના.
૬ પારશી મીતરની ફાઈલ જીલદ બાંધેલી સને ૧૮૫૧-૫૪ થી ૫૮
   સુધીની.
૬ પારશીમીતરની ફાઈલ વગર જીલદની સને ૧૮૫૫-૫૬-૫૭ નાં
   વરશાની.
૨ અંગરેજી ટાઈમશ આફ ઈનડીઆની ફાઈલ સને ૧૮૬૫-૬૬ની.
   અંગરેજી ગેજેટની ફાઈલ સને ૧૮૪૬-૪૭-૪૮.

ERRATA.

[Trifling misprints are left unnoticed here, but the following must be rectified.]

Page	*Line*	*for*	*read*
19.	15 fr. below	IV. 50.	IV. 51.
72.	7	0·4.	0·04.
210.	18 fr. below	VII. 146.	VII. 147.
211.	10 fr. below	IX. 29.	IX. 30.
238.	9	V. 16†.	VI. 16†.
240.	19	IV. 25.	IV. 26.
ibid.	20	IV. 26.	I. 72†.
241.	3	I. 72.	I. 72†.
ibid.	18	I. 72.	I. 72†.
243.	11	IV. 48. خريدة	IV. 49. جريدة
ibid.	last	VI. 16.	VI. 16†.
244.	6	VIII. 147.	VIII. 147.
ibid.	3 fr. below	VII. 45.	VII. 43.
247.	9 fr. below	III. 53.	VIII. 53.
249.	3	IV. 49†.	VII. 105.
250.	7 fr. below	VII. 95.	VII. 96.
252.	2	VII. 17.	V. 17.
253.	11	VII. 132. 130. 127.	VII. 133. 131. 128.
254.	4	VII. 125.	VII. 126.
ibid.	6 fr. below	VII. 127†.	VII. 128.
255.	8 fr. below	VIII. 8.	VIII. 80.
256.	13	VIII. 17.	VIII. 71.
257.	7 fr. below	VII.	VII. 21.
258.	1	VII. 30†.	VII. 31†.